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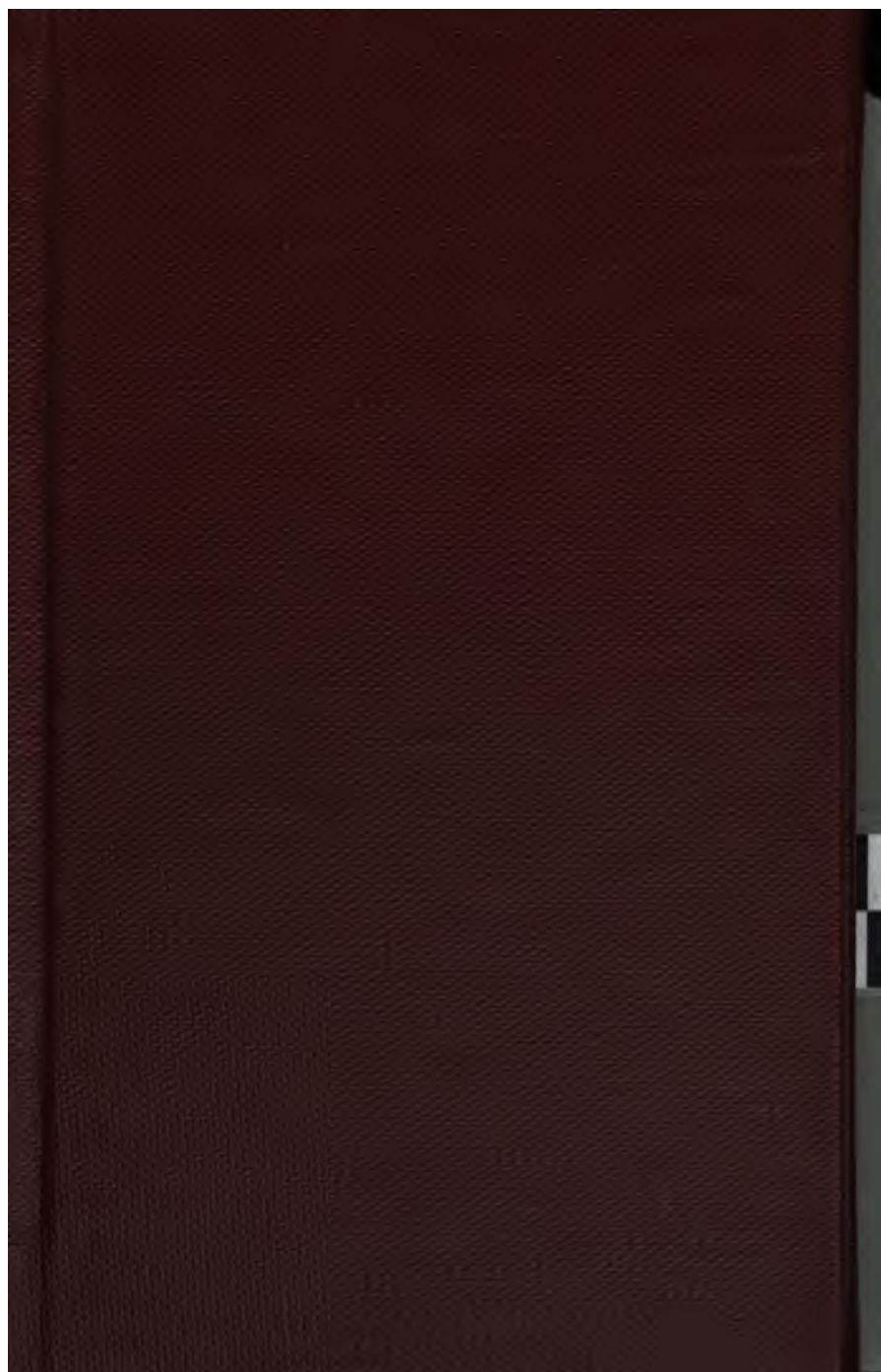
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INFERNAL CONFERENCE

OR,

Dialogues of Devils:

BY THE LISTENER, *per se*.

John Macgregor



LEOMINSTER:

PRINTED BY S. & F. WILDER,
FOR ISAIAH THOMAS, jun.

—January, 1808.—

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1808

INTRODUCTION.

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NOTHING can be more various and opposite than the opinions of mankind, respecting the influence and agency of infernal spirits. Some continually throw the blame of their vices upon the poor devil. Take their word for it, and they are upon all occasions the innocent dupes to his subtilty and malice. They represent him as the prime agent in all their complicated scenes of wickedness; and would fain persuade us that, so far from being the objects of our just aversion, they deserve all our commiseration and pity. From such representations one would be tempted to think that if malicious and busy devils did but stay in their own country, mankind would be as harmless as lambs, and every species of wickedness be soon banished from our then agreeable world.

Others there be, who fall into the opposite extreme, and with all their power endeavor to clear the devil of the slanders thrown upon him. Whether he hath retained them as his advocates, I pretend not to say: But they tell you that he has no hand in all the wickedness committed under the sun; that it is impossible he should have any influence on the minds and manners of men. Nay, some go farther still, even doubt of his very existence, and are confident that all their wickedness ariseth from another quarter.

My mind, I must confess, was long agitated between these widely different opinions. Now I verged towards the one, now towards the other extreme; and for a long time continued in such painful suspense, that I would have given a world to have been satisfied in a matter of such vast importance in human life. But at length I obtained a full and not convincing discovery of this very intricate affair, and, let who will deny it, I am perfectly satisfied that however justly the guilt of men may be charged on their own corruptions, infernal spirits do exist, and are fully employed

in forwarding their wicked designs and purposes. Yea, I have learned so much of the art and address of diabolical spirits in this matter, that as I shall, I trust, avail *myself* much of the very singular discovery, so, from a principal of benevolence to mankind, I think myself fully justified, without further apology, in communicating it to the public.

Know then, that not far from my humble cot, there is a widely extended, most tremendous, and gloomy Vale, first formed, as is supposed, by some dreadful earthquake, or some other remarkable convulsion in nature. The confines of this valley, on the outside, are every where nearly level with the surface of the ground; but the precipice within is to the last degree horrible, insomuch that few have had fortitude enough to approach it. The ancient bards very justly called it *FLORIDA VALLIS*, and we, from them, the Vale of Horrors. This horrid vale has long been supposed, by the credulous vulgar, to be the haunt of infernal spirits; and some people imagine that it is the only place on earth where they freely converse about the dark designs of their maladministration.

My curiosity continually prompting me, at last conquered my native timidity, and I resolved, if possible, to find an entrance into this unfrequented, unknown, and dreadful place.

But many months, I may say some years, were spent in this fruitless search, and I despaired of success. At length, however, having entered a very large and unfrequented wood, one side of which led to the very edge of the precipice, as I walked a few furlongs down a gradual descent, gloomy beyond whatever I had seen before, I came to a huge rock, all overgrown with ivy and moss. It had the appearance of an ancient ruin, somewhat in the form of a pyramid; the bottom occupied a considerable space, and the spiral top was hardly concealed by the highest branches of the tall and aged oaks, which surround it. Near the ground, by chance, I discovered an opening, almost choked up with baleful hemlock and nightshade. At first I thought that this could be no other than the cave of some ancient Druid; but approaching it, and having, with much toil, cleared away the noxious weeds, I found what I had long sought for, an entrance into the dreadful cavity.

Here my resolution almost failed me, and I was at the point of relinquishing the long projected enterprise. At length I recollected myself a little, and resolved to descend into the place, though, as I thought, not much less horrible than hell. The passage, a little within the entrance, led downwards almost in a perpendicular direction; but its straitness, and the natural unevenness of the rocks that formed it, rendered my descent more practicable and safe than I first expected. Down, however, I went, fathoms I know not how many, ere I found myself at the bottom, and from an easy opening entered the *gloomy vale*.

Looking up, I saw rocks upon rocks projecting over my timorous head; and I perceived myself to be within the most hideous inclosure that sure ever mortal eyes beheld.

The vale being solitary and gloomy as death itself, I said in my heart, Surely if damned spirits are permitted to visit the earth, this must be their rendezvous, and two to one I shall see some of them. I therefore observed carefully my retreat; and by several marks on the rocks which formed it, I hoped that, on any emergency, I might be directed to the entrance of the cave, by which alone I could return to the society of mortals.

I soon found that my precautions were far from being unnecessary; for I saw, by the feeble light, which glimmered in the place, a form most frightful, making directly towards me. My heart bounded in my breast with terror; and swift as a hare, prest by sanguine hounds, I ran to my little sanctuary. No sooner had I entered it, but the fiend stalked up to the very door of it. The hair of my head stood upright, the blood ran down my back as cold as Greenland ice, and I looked on myself as a dead man; having often heard of miserable wretches being torn in pieces by the talons of merciless infernals. But, as the hideous form attempted not to penetrate into the cave, nor seemed at all conscious of my being there, I recovered myself a little, and reviewed it with less apprehension of danger. At length he espied another of his clan, to whom he called, and with whom he held the following dialogue, which made such an impression on my mind, that I afterwards recollected the most part of it; and here present it to the worthy reader. The name of this devil, as I afterwards understood, was *Avaa*, and that of the other *Fastosus*.

DIALOGUES of DEVILS.

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DIALOGUE I.

FASTOSUS and AVARO.

AVARO.

SO ho ! Fastosus, whither so fast at this time of the morning? Be not in such a hurry; but let a kindred devil exchange a few words with you. Pray, how do you do, uncle?

Fastosus. Hah ! my nephew Avaro ! I little thought of finding you in the Vale at present. But I am glad to see you. Pray, how do you ?

Avar. I thank you, sir, I am pretty well, only tired with much exercise. But pray where were you going in such a hurry? When I called to you, you seemed to out-fly the wind!

Fast. Indeed, Avaro, I should not be willing to discover my concerns to every inquirer; but I condescend to make free with you, on account of our near kindred; and knowing you to be a true son of Beelzebub, I can trust you with any secret. As for my present hurry, the occasion of it is this: The right honorable *Madame de la Coquette* having an inclination to a suit, of some fashion never before invented, was thrown into a violent fever, through the dulness of the mantua-makers, who could devise no cut suitable to her ladyship's desire. Finding her life to be in danger, unless she was gratified, I was last night dispatched to hell, to procure a new pattern from the best artists there; and having got it, I was going post to France, to assist my lady's mantua-maker in cutting and finishing it: Which done, I suppose I shall have a trip to London, to accommodate the countess of *Prudland* with a suit against the next court-day.

Avar. What ! the courtly Fastosus become mantua-

maker ! I should never have thought of such an employment for my part. You have *now* descended low indeed, uncle !

Fast. Indeed, Avaro, your ignorance almost provokes me to be angry with you. But you need not be so much surprized at my concerns with the mantuamakers, for I assure you I am so much admired for my skill in dress, by both sexes of the human race, that there is scarcely a suit of clothes made, either for man or woman, without my direction. Nor shall you find a peruke-maker hardy enough to venture a wig on the block, ere he has had my opinion of it. In short, cousin, there is very little done, and in dress there is nothing done, in high life or low, but I have a hand in it.

Avar. If I have offended my honoured uncle, I humbly beg your pardon. I assure you, I said nothing out of disrespect to you. We all know that your spirit is prince, your monarchy great, and your dominion very extensive. But indeed I never thought of your being conversant with tailors, barbers, and mantua-makers.

Fast. Nay, nephew, I am not angry. Nevertheless you ought to revere me as your elder and better, and not take upon you to call in question the truth of what I say. As for the barbers, they are a set of transformists established wholly by my dexterity; and but for my sovereignty over man, these transformations had never been introduced. Now the transforming trade goes on so successfully, that there is reason to hope very many will be at last transformed into the likeness and nature of our sable fraternity.

Avar. Pray, uncle, be not angry with me; if I do not speak altogether as you would have me; for you know I never had any inclination to learning or politeness; and I cannot help expressing my wonder at some things you say. Besides, I am amazed to see you look so thin; why you look like a skeleton ! What have you been doing, or where have you been ? By your looks, you might have travelled barefooted to the Holy land, or crept on your hands and feet to Medina, and wept forty days by the tomb of our dear friend Mahomet. You have not been on pilgrimage, are you sure !

Fast. I thought, from what I had said, you might have known that I have not been on pilgrimage very long by : Though, I assure you, I have often travelled to Jeru-

OF DEVILS.

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Jerusalem and to Mecca as a guide to those holy pilgrims. There is not one of all the bare-legged travellers, who will stir their foot from home, until their good friend Fastosus is equipped in palmerian habiliments, to press forward in the van as their protector. Nor are these pilgrims my only vassals; for the superstitious, of all denominations, have with one consent devoted themselves to me.

Avar. Well, but, uncle, I am sure they worship me with sincere regard, as well as they do you; and I either attend them in person, or pour my influences upon every one of them, in all their religious journeys to Jerusalem, Mecca, or elsewhere.

Fast. It may be so, Avaro; but their prostitution to covetousness hinders not their devotion to pride; For I have conducted many of this fraternity to the supposed sepulchre of Jesus of Nazareth, who, in their own opinion, were made so holy thereby, that when they returned to their native country, they thought the earth itself unworthy to bear the pressure of a foot, which had trod the threshold of the adored sepulchre. These religious adventurers (especially if they obtain some precious relics, of which there are great store in Palestine) generally lift them so far above their fellow-creatures, that thenceforward they can hold no intercourse with the common people, lest their supposed spotless garments should be polluted with worldly filthiness. Nor is it uncommon for these fantastical devotees to imagine, that by their journeys to Judea they have gained considerably above the price of heaven. So that when they come to die, they have holiness sufficient for themselves, and a handsome legacy to bequeath, as an help-out to some poor brother, who loves home better than the holy-land.

Avar. Aye, Fastosus, but then you may thank my brother Falax and me for your Jerusalem journeys: None of them would have been instituted but through falsehood, deceit, and covetousness. And I really think that we did excellent service to the great Beelzebub and the sublime port of hell, in imposing that cheat upon mankind. Though, by the way, one would wonder that the reasonable mind, should be so easily deceived, seeing there is nothing in any of these pilgrimages, that has so much as the appearance of religion.

Often have I laughed in my sleeve, to see the f
grims, with holy awe and profound reverence, ag
log of rotten wood fully believing it to be part of
on which Immanuel was crucified. Oh! how hav
them congratulate themselves on their supposed l
if by any means they had procured a diminutive
old gate post, from the hand of a venerable priest
holy word upon it, that it was part of the cross!
speak the truth which you know I am not very
these reverend gentlemen have words and wood
plenty; for when one log is sold off, they immedi
place it with another; so that this market will ne
want of merchandise, whilst there is a tree left in
of Lebanon. I would not, on any account, that I
should know that the traffick in reliicks is all a
the help whereof my dear children; the Jerusalem
get more money for chips of rotten wood, than th
merchant in Norway gets for his masts, and yard

Fest. By what you say, and I own it to be ri
sin, you and I must share the persons and divid
betwixt us, on the day of reckoning. You and ce
lax have laid the snare very craftily, and I, by my
influences, drive the fools to it. Good Avaro, yo
would not go well without my assistance; and w
and I continue to play into each other's hand, we
ily bring the two fools to meet, each deceiving, a
deceived. I mean, we can bring the covetous fo
credulous fool together. The credulous deceives
etous fool with his money, and the covetous dec
credulous fool with his rotten wood. Dear Avaro
goes forward apace, and we shall have them both

Avar. No doubt of it, Fastofus; for both the
and over credulous are ours, by common consen
game could not well go better than it doth at pre
all ranks and degrees of people are subjected to o
fway. No doubt but you have heard of that m
of architecture called the Triple-Crown, which
Brother Falax made for our very worthy friend
last ally the *Pope* of Rome.

Fest. Heard of it! Surely I have. Was n
principal person concerned in the work? But, A

trugly way of denying people the due honours of labour. But for me, his Holiness would never have at of such an invention. And as I had the principal it, I aver, the best mathematician in hell could we invented a more excellent piece. I have thought, me, that the artful Falax acted his part with as much ity, in the formation of that capital ornament as, beand we assisted our venerable friend, Mahomet, aposing the Aleoran. But the chief beauty of it was, our hoary friend, the pope, with greater confidence he had been one of ourselves, exalt his papal-chair all that is called God. So that now, in the sense of omith impostor, saving and damning depend no longer the justice and mercy of the Eternal, but upon the nd pleasure of him who fills the infallible chair. re we any thing but Devils whose hatred to Truth labable, it would have grieved us to see how the sigh- d sobbed, as if her heart would break, when the im- assumed the character of infallibility. She knocked solence at the gates of the bishop's palace; but there admission for her there. She begged and prayed e inferior ranks of the reverend clergy would re- ser; but not one of them would suffer her to come their roof; so that the poor heaven-born lady swoon- he streets, and there was none to assist her. Her scame as fountains of briny tears, trickling down her t cheeks; her locks were dishevelled and her apparel dangling around her. In this mournful plight she brough all the streets of the mystic Babylon, utter- r lamentations in every public place, and in every rse of the people. But, as in former times she had to them, and none of the worshippers of the Beast dance; so now she mourned to them, but none of would lament. She stretched forth her hands all the ag, but none of them would attend to her; the ven- pope, father of the world, having published a decreée, one of them should suffer her under their roof, nor ilter the least comfort to her in her calamity, under f the Rack, the Gibbet, the wheel, or Fire and Fag- cea more; when his Holiness saw the importunity of Truth, and perceived that she would be a perpet-

ual thorn in his side, if not timely and wisely prevented, by forcing her out of the world, he clad himself in Vulcanian armour, sought for her in every corner of Babylon; when he met with her, launched his fatal spear with papal force against her, that wounding her so deeply, she fainted and fell to the ground, and no doubt had died if she had not been immortal. When the most holy bishop had thus deprest her, he cried out in devilish triumph. "*I am the successor of Peter, the vicar of Christ, the pillar of truth, the porter of heaven, and the supreme head of the church.*" At which words, Truth entirely disappeared, and to this day has not been suffered to set one foot within the limits of the papacy.

Avar. It was a noble enterprise; nothing could exceed it. I am persuaded, that the man who was in-dwelt by our brother Legion, and resided among the tombs, was never capable of coming so near to us devils in cruelty, deceit, and falsehood, as that same venerable man, his infallible holiness, hath upon every occasion.

Fas. Indeed, Avaro, Legion, though a many-voiced devil is but a fool, when compared to his holiness; but it is highly necessary that he should be well qualified in devilism, seeing he is appointed Beelzebub's great vicegerent in the Christian world.

Avar. Great are the abilities requisite to such a station, and his holiness possesseth them liberally. Did you ever hear, Fastosus, the manner in which our Italian success was received by Beelzebub the great, and his infernal nobility?

Fas. I suppose I have; but I have so many things to think of that at present it has escaped my memory! Therefore, if you remember it, I shall be obliged to you for the recital.

Avar. With all my heart. I assure you it is well worth your hearing, for thereby it appeared that his infernal majesty had the deepest sense of our services, and conceived the strongest hope of the increase of his kingdom from the alliance formed betwixt the sublime Port of Hell, and the apostolic chair at Rome.

As soon as swift-winged Fame arrived at the gate, known by the name of Earth-Gate, she knocked violently, as you know is customary with her upon any emergent occasion. Our friend Cerberus, the porter, no sooner saw that it was Fame, but he immediately sent a messenger to court

his majesty and peers, that the ambassadress Fame
 l. In shorter time than a lawyer could frame a
 as all in an uproar, every inhabitant being big
 ation of some important news from our friends
 Fifty of the nobility were dispatched from court,
 late Fame on her arrival, and to conduct her in
 court-end of the city. The mighty Beelzebub
 re flaming throne, to receive the ambassadress
 ial grandeur; and as soon as she arrived she was
 to his sublime presence, by Lucifer, prime mini-
 e, and in full court related all that had passed
 the charge at Rome in the system of religion:
 reable news was received with all the demonstra-
 damned spirits are capable of. Fame having
 relation, the mighty prince, who sat on the flu-
 rone, arrayed in all the majesty becoming his el-
 ion, lifted his war-like arm, waved the imperial
 audience,"and thus addressed his courtiers, his
 g as burning furnaces, while he spake.

s, my brethren in sovereignty, and sharers of my
 n the just sense I have of your steady attachment
 rest and goverment, as hath always appeared
 unwearied study, as far as possible, to destroy
 es of our arch-enemy, whom, constrained, we
 mighty, and promoting to the utmost our com-
 st among mankind. From such considerations
 e bear congratulating your highnesses on the
 our affairs on the earth have taken, by the inde-
 ains and vigilant endeavors of our worthy friends
 re descendants, Fastosus, Avaro, Falax. &c. &c.
 by the report you have just now heard from the
 our swift winged ambassadress, Fame. By the
 f those worthy spirits, worms of the earth are
 to such a degree of pride and self-conceit, as to
 enterprises that we, who are of angelic-race,
 accomplish; yea, even to assume prerogatives,
 r once came into our minds. My noble lords,
 son so believe that this revolution will prove a
 p towards a very plentiful harvest. I signify
 s my will and pleasure, that your highnesses take
 : that the lodgings at the court end of the city

are kept in due repair, as henceforth we may expect a term, numerous shoals of popish priests of all ranks, to up their residence with us; and you may be sure to take it very ill, if they are not accommodated according to their quality.

"I think, my lords, it is worthy of observation, that the missionaries we ever dispatched among the heathens could not prevail with poor pagan priests to admit of that degree of impiety, which the pope hath now attempted. I hope, my lords, that Truth and Holiness are in a fair way of being banished from the face of the earth; for I am persuaded, that this universal father, his cardinals, and bishops, will exert all their influence to promote their interest in the suppression of our enemies." Having thus, a flaming billow rolled over the imperial seat, stunned the good old prince, that he could speak no more for a season.

Fast. All those things I well remember, now you have mentioned them. But I want to know what you have in that leather bag. You are not become nailer, for a nailer.

Star. This bag, sir, contains a thousand pounds deposited in some place of security, as he has not at present an opportunity of putting it out to generate, an interest, a faculty with which all his other cash is endowed. The same gentleman is a person of great worth, ready to do the rich and great, provided always that his good services are handsomely rewarded. But so cautious and so miserly is he, that he utterly abhors parting with even so small a pittance as a guinea, to relieve a poor distressed tradesman, and indeed for this very sufficient reason, that he can in such a case, obtain land-security for his money; if the poor man is ever so honest and industrious, he will even reconcile his thoughts to a dungeon, or seek refuge from another quarter; for our worthy lawyer would with no money to deliver him from it. His presence is, lest any of his poor neighbors, knowing that he has plenty of money by him, should, by their pressing solicitations, overpersuade him to part with a little to help them in their distresses; for he, like many other honest men, is determined to keep what he has got, if one half his parish should die for want of bread.

Fat. By your description of the worthy lawyer, I may expect his children as my pupils after his decease. I warrant me, Avaro, before their father is half consumed by the worms, I shall have them bowing and cringing to me as their god. I have remarked, for some thousands of years, that when the parents have worshipped the God Avaro, by giving themselves up to covetousness, for the most part, after their decease, the children have made choice of me and our cousin Prophanity for their patrons. Surely, if covetous parents knew what courses children would follow when their heads are laid low in the grave, and their souls still lower in hell, they would quarrel with their god Avaro, or die with grief on the prospect.

Avar. Aye, uncle; but there is not one of all my numerous disciples, who knows me by my proper name; and I am by far too subtle for them to find out the cheat. My English vassals, for instance, commonly worship me under the false names of industry or frugality, prudence or laudable care; but there is not one of them who can be prevailed with to believe himself a worshipper of the devil Avaro, which is, you know, my true and proper name.

Fat. Nothing equals our success; for you damn the parents by covetousness, and we damn the children by pride and prophanity. Good Avaro, we have them hip and thigh; it is but a few of all the mundane race that we lose; and those also we should have, if they were not forcibly taken from us: But this is one comfort, that if we must have the mortification of seeing any of the human race get safe to heaven, we have also the pleasure of disturbing and distracting their minds on the journey; and many of them we bring to the stake or gibbet, under the direction of our good friend Crudelis, who presides over those hells upon earth, known by the name of the holy inquisitions.

Avar. Hells, did you say? Right, hells indeed! One holy inquisitor goes beyond an hundred of our fraternity in the art of cruelty, which you know is the first of the learned sciences at Rome. Such wonderful inventions of torturing, one would have thought, could never have been contrived. What ingenuity does the rack display! How excellently formed for exquisite torture! What an apt resemblance of the infernal furnace is the dry-pan! A contrivance worthy the most skillful among the Beelzebubian

artists. But their watery torment, the gag and pitcher, is what raises them most in my esteem. Almost every block-head hath some notion of a hell of fire; but it is peculiar to the skill of an holy inquisitor to contrive a hell of water. In this, Fastofus, we must all knock under to them, for indeed they are our betters. And, to enhance their merit, their torments are inflicted upon the unhappy wretches, who fall into their hands, under a shew of the greatest sanctity towards God, and pity to the unhappy victim of their cruelty. And so very strictly do they and their assisting familiars observe the rules of inviolable secrecy, that the world can never know the hundredth part of their villainy.

Fast. Secrecy is indispensably necessary to a people so much devoted to our interest as the worthy inquisitors and the rest of the Romish clergy are. Were it known to the world what methods they take to aggrandize themselves, and support the papal hierarchy, the cheat would be discovered, the fabric would fall to the ground, the craft by which they have their wealth would soon be at an end, and their reverences be brought into contempt.

Certainly the great Beelzebub will deal gratefully with the holy father at Rome, and his cardinals, inquisitors and bishops, when they arrive in hell. For my own part, I steadfastly believe that if our good friends the popes and inquisitors are not served below their quality, they will be put in possession of the seats on the right hand of his majesty's throne, as our friend Mahomet and his musties were in those on the left. And when their extraordinary merit is considered, our infernal nobility will have no reason to grumble at their advancement! for nothing less can be deemed adequate to their uncommon merit and usefulness in confirming our dominion over mankind. And so fervently have they our interest at heart, that it would be very extraordinary indeed, if any of them should be lost, and fall short of our dreary abode.

Avar. The basest ingratitude to use them otherwise than Fastofus. For my own part, I shall always give place to a pope or inquisitor, and I think it is the duty of all our noble fraternity so to do; for when their inferior species is considered, it will appear that they not only vie with, but even exceed the most dexterous among us in many things.

Fast. I am thinking, Avaro, of the easy station you have got; in comparison of mine. You are concerned but with a few, I am concerned with every one. You chiefly serve the higher ranks of people, but I am hackneyed night and day by all sorts of men, from his holiness the pope to the hermit in his cell; from the queen on the throne to Bridget the farmer's maid. But was it not that I find my account in it; and by that means am adored as a divinity, my princely mind would never submit to such constant drudgery.

Avar. Good Fastosus I speak it with reverence, but, you are exceedingly mistaken in my business. I assure you it increaseth every day upon my hands, and requires very constant application; inasmuch, that for these twelve years I have not had time to close my eyes for one refreshing nap. Ah, uncle! I am concerned with and for many; and with none more than with the sons of the mystick whore. This old bawd, with the scarlet gown, hath many children, who swarm as locusts along the face of many European countries, and eat up the good of the land before them. And there is not one amongst them, who knows how to spend a day without my company. When I would gladly lay me down for a little rest, one or other of them conjures me to inquire after pay for his funeral mass, that dispensation, or the other pardon. For, you may know, that with them there is nothing to be done without ready cash; for they never give credit.

Fast. That old proverb, "Money answereth all things," seems well adapted to the tenets of your disciples, Avaro.

Avar. Wonderfully adapted sir! very wonderfully adapted; for money forwards their devotion vastly, and helps them strangely on, in their way to heaven. Dear children of mine I own them to be! for notwithstanding their pretended love to devotion and the souls of their fellow creatures; if a poor man travelling from earth to heaven, should happen to be arrested by any of the officers of purgatory, (who make it their business to way-lay travellers) and be turned over to the tormenters; if such a man has not left a sum sufficient for purgatorial masses, and no well-disposed lay person is found to supply the deficient: effects of the prisoner, he may lie, if it be possible, until he is burned to tinder, ere any parson of the convent will put

one hand to help him out of those dreary flames. But, on the other hand, if a sufficient sum is left for masses to be said to the lady of Loretto, St. Dominic, St. Dennis, or any other eloquent saint, all the parsons will apply as cheerfully as young dromedaries, and put their shoulders to the work like so many bulls in a yoke, until they have cleared him of his prison. You may always be sure to go with them, according to a well known proverb; "It is money that makes the mare to go."

Fast. I pray you, Avaro, where does this same purgatory stand? I have often heard of it, but never could meet with it either in this or the other world, notwithstanding I have sought it with care.

Avar. You have sought for it in the wrong place unless you should have ransacked the brains of the pope and his clergy; for there, and no where else, the chimera is to be found. It is only a scheme to get money, that I contrived for them; and hitherto it has answered our highest expectations; for by this craft the parsons have great emolument.

Fast. This I do know, that nothing is more attractive of the attention of their reverences, than brilliant gold; for the sake of which, systems the most absurd are imposed upon mankind, with the sanction of priestly authority. Indeed, it is presumed that these holy men will authorize nothing but what is lucrative. O the wonderful trade of priesthood! indeed, Avaro, I begin to think you a devil of gold abilities, and an honor to the race of Beelzebub.

Avar. I am highly obliged to you for your good opinion, sir; and assure you, that were you acquainted with the system of our government, I should go near to rivet myself in your esteem; an honour which I much desire, and in order to which, I shall relate a certain affair, which wonderfully displays the genius of priestcraft, and gives the most just idea of the doctrine of purgatory.

Fast. I shall be glad to hear it another time, cousin; but for the present I must be gone, to forward my lady's robes; for the mantuamaker dare not touch them before my arrival at Paris. Exactly four hours hence I shall give you his meeting.

Fast. I shall think of the appointment, uncle. Success to your enterprise.

DIALOGUE II.

FASTOSUS and AVARO.

BEING acquainted with the appointment, I chose to wait for their coming; but was so alarmed at what I had heard and seen, that I lurked close in my retreat, not daring to attempt any discoveres. At the time appointed, I perceived them walking up the valley; and as they drew near.

Fastosus said, Yes, Avaro, I assure you there was great joy in the court of Versailles on account of my arrival, and that both amongst the French and English ladies: the latter of whom are the humble servile imitators of the former; which tends to to chagrin some, and give pleasure to others of them, that by this means contentions run very high amongst the French ladies. One part complains of the English, as no more than the apes of the French; these are they who would monopolize all the finery to themselves; therefore their censure of the English ladies is not to be regarded. The others boast of their superiority, and are not a little proud of their dominion over the fair Anglicans; who, they suppose, dare not attempt to introduce so much as the pattern of an head-dress, until it hath had the approbation of the French. But to drop this for the present, Avaro, I shall be glad to hear the story you mentioned before we parted.

Avaro. It was this, sir. There was a gentleman in Provence, a steady member of the holy Roman catholic church, who died lately, and as soon as dead, his pious relations made his death known to their reverences the priests, in order to procure their good offices, in behalf of their departed friend, whose soul, it was upon no ill ground feared, was hardly white enough for heaven, and would therefore be obliged to call at Purgatory, for an effectual cleansing, ere he could proceed further upon his journey. The venerable priest, no sooner heard of the gentleman's death, than they instantly began to consult the good of the church and what means appeared to them the most likely to feather their own nest; as this must needs be done, either by the

Often have I laughed in my sleeve, to see the foolish pilgrims, with holy awe and profound reverence, approach a log of rotten wood fully believing it to be part of the cross on which Immanuel was crucified. Oh! how have I seen them congratulate themselves on their supposed happiness, if by any means they had procured a diminutive chip of an old gate post, from the hand of a venerable priest, with his holy word upon it, that it was part of the cross! And, to speak the truth which you know I am not very fond of, these reverend gentlemen have words and wood equally plenty; for when one log is sold off, they immediately replace it with another; so that this market will not stop for want of merchandise, whilst there is a tree left in the forest of Lebanon. I would not, on any account, that the world should know that the traffick in reliicks is all a cheat, to the help whereof my dear children, the Jerusalem priests, get more money for chips of rotten wood, than the greatest merchant in Norway gets for his masts, and yards, &c.

Fals. By what you say, and I own it to be right, cousin, you and I must share the persons and divide the spoil betwixt us, on the day of reckoning. You and cousin Falax have laid the snare very craftily, and I, by my haughty influences, drive the fools to it. Good Avaro, your game would not go well without my assistance; and while you and I continue to play into each other's hand, we can readily bring the two fools to meet, each deceiving and being deceived. I mean, we can bring the covetous fool and the credulous fool together. The credulous deceives the covetous fool with his money, and the covetous deceives the credulous fool with his rotten wood. Dear Avaro our work goes forward apace, and we shall have them both at last.

Avar. No doubt of it, Fastosus; for both the covetous and over credulous are ours, by common consent. Our game could not well go better than it doth at present; for all ranks and degrees of people are subjected to our power. No doubt but you have heard of that noble piece of architecture called the Triple-Crown, which I and my Brother Falax made for our very worthy friend and ally the Pope of Rome.

Fals. Heard of it! Surely I have. Was not I the principal person concerned in the work? But, Avaro,

have an ugly way of denying people the due honours of their labour. But for me, his Holiness would never have thought of such an invention. And as I had the principal hand in it, I aver, the best mathematician in hell could not have invented a more excellent piece. I have thought, ever since, that the artful Falax acted his part with as much dexterity, in the formation of that capital ornament as, when he and we assisted our venerable friend, Mahomet, in composing the Aleoran. But the chief beauty of it was, to see our hoary friend, the pope, with greater confidence than if he had been one of ourselves, exalt his papal chair above all that is called God. So that now, in the sense of the Romish impostor, saving and damning depend no longer on the justice and mercy of the Eternal, but upon the will and pleasure of him who fills the infallible chair.

Were we any thing but Devils whose hatred to Truth is implacable, it would have grieved us to see how she sighed and sobbed, as if her heart would break, when the impostors assumed the character of infallibility. She knocked with violence at the gates of the bishop's palace; but there was no admission for her there. She begged and prayed that the inferior ranks of the reverend clergy would receive her; but not one of them would suffer her to come under their roof; so that the poor heaven-born lady swooned in the streets, and there was none to assist her. Her eyes became as fountains of briny tears, trickling down her radiant cheeks; her locks were dishevelled and her apparel hung dangling around her. In this mournful plight she went through all the streets of the mystic Babylon, uttering her lamentations in every public place, and in every concourse of the people. But, as in former times she had piped to them, and none of the worshippers of the Beast would dance; so now she mourned to them, but none of them would lament. She stretched forth her hands all the day long, but none of them would attend to her; the venerable pope, father of the world, having published a decree, that none of them should suffer her under their roof, nor administer the least comfort to her in her calamity, under pain of the Rack, the Gibbet, the wheel, or Fire and Fagot. Yea more; when his Holiness saw the importunity of Divine Truth, and perceived that she would be a perpet-

ual thorn in his side, if not timely and wisely prevented, by forcing her out of the world, he clad himself in Vulcanian armour, fought for her in every corner of Babylon; when he met with her, launched his fatal spear with papal force against her, that wounding her so deeply, she fainted and fell to the ground, and no doubt had died if she had not been immortal. When the most holy bishop had thus deprest her, he cried out in devilish triumph. "*I am the successor of Peter, the vicar of Christ, the pillar of truth, the porter of heaven, and the supreme head of the church.*" At which words, Truth entirely disappeared, and to this day has not been suffered to set one foot within the limits of the papacy.

Avar. It was a noble enterprize; nothing could exceed it. I am persuaded, that the man who was in-dwelt by our brother Legion, and resided among the tombs, was never capable of coming so near to us devils in cruelty, deceit, and falsehood, as that same venerable man, his infallible holiness, hath upon every occasion.

Fast. Indeed, Avaro, Legion, though a many-viced devil is but a fool, when compared to his holiness; but it is highly necessary that he should be well qualified in devilism, seeing he is appointed Beelzebub's great vicegerent in the Christian world.

Avar. Great are the abilities requisite to such a station, and his holiness possesseth them liberally. Did you ever hear, Fastosus, the manner in which our Italian success was received by Beelzebub the great, and his infernal nobility?

Fast. I suppose I have; but I have so many things to think of that at present it has escaped my memory! Therefore, if you remember it, I shall be obliged to you for the recital.

Avar. With all my heart. I assure you it is well worth your hearing, for thereby it appeared that his infernal majesty had the deepest sense of our services, and conceived the strongest hope of the increase of his kingdom from the alliance formed betwixt the sublime Port of Hell, and the apostolic chair at Rome.

As soon as swift-winged Fame arrived at the gate, known by the name of Earth-Gate, she knocked violently, as you know is customary with her upon any emergent occasion. Our friend Cerberus, the porter, no sooner saw that it was Fame, but he immediately sent a messenger to court

accident, caused such grief to the brethren, that there is hardly any one of them able to say Ave Maria and that some of them intend as soon as their strength will admit, to go to Jerusalem, to try, if by any means they can procure his deliverance at the holy cross or sepulchre.

You know very well, reverend father, in what tender and pious strain to tell your story; and to make it penetrate the deeper, you can shed a few crocodile tears over it. If you manage wisely, you may, in this case, sell your tears at more than a crown each. Be sure thus always to find out some impediment or other to the old man's release. You may bring him often to the gates, but if once you let him go through, all your hopes are over from this quarter. Care should also be taken to inform the young heir of the tremendous curses the pope has denounced against these impious children, who enjoy their wealth and ease, whilst they suffer their poor unhappy parents to lie roasting in purgatory, rather than pay the priests for delivering them.

Fast. Aye, Avare! But what if the young gentleman should have sense enough to see through the villainy of the parsons, and courage enough to refuse the money? How then, cousin?

Avare. That was what I was going to tell you, sir. For, continued I, if, sir, young 'Iqu're Great-Purle should have sagacity enough to see through your scheme, and deny you the money, let one of your most devout brethren assume the ghost, from night to night, haunt his dwelling, and, in an articulate manner, utter, in the name of the father deceased, the most dreadful curses against his undutiful son, who possesseth a large estate in peace and pleasure, whilst his poor father lies broiling in the flames of purgatory. By these means you may procure either all or most of the estate to yourselves.

Fast. An excellent scheme! and, from what I have known of those reverend worthies, exactly suited to their taste and principles.

Avare. It was so, as you shall hear: For I had no sooner finished but the aged father, who was not likely to live to say many more masses, arose, and, with tears in his eyes, thanked me a thousand times for my cordial advice; pretending that nothing could be better adapted to the end proposed, or more agreeable to the principles both of him and

his brethren ; assuring me that they would follow my directions, as invariably as Saturn does his orbit.

Fast. By this account of the Romish priests it appears that they are at no loss for merchandize. Purgatorial fire, holy water, masses, dispensations, pardons, &c. are commodities which do not require a very large capital, and yet are attended with considerable profits. The great parsons, over and above the tythe of the lands, have very advantageous craft by this means. But, between you and me, cousin, it is all the merchandize of the scarlet strumpet.

Avar. It would be dangerous to our interest, if the world should know the truth. Then our great vicegerent would be worshipped as a god no more. The wonderful beast, which ascended out of the sea of ignorance and error, would be torn limb from limb, and his carcase given to the hawks and ravens.

Fast. So then I find you are a papist as well as me. I myself have large concerns among the clergy, and with none more than his holiness the pope, the great parson at Rome ; the parson of the parsons. This universal parson, though he pretends to be descended from Peter, my enemy, hath conceived such a good opinion of my abilities, that he will not make a decree, nor publish a bull until I have put the finishing hand to it. You know, cousin, that I am none of those who are backward in shewing their opinion, but readily dictate to all who refer themselves to my direction. As to his holiness, notwithstanding he is the father of the whole church, he is my humble servant ; and, as I said before, consults me upon all occasions. The advice that I give, in general, is, that by all means he take care to keep up his authority over the consciences and liberties of mankind : and the same advice I give to the clergy in general. Hence every parson attempts to reign within his own district, despotic and supreme over the consciences of the people, who are obliged under pain of damnation, to honour him as the plenipotentiary of heaven, and the arbitrary distributor of blessings and curses. I advise his holiness at all events, to support his infallibility beyond the scriptures of truth, and his supremacy above the laws of God or man. This same advice I whisper in the ear of my clergy in general, who, to a man, agree that the scriptures shall not pass with toleration, unless it is dressed in the garb of their in-

interpretations. As such, and only such, it is imposed on their parishioners. The good old vicar never contradicts any thing I say notwithstanding he knows, at the same time, his pretensions to be a cheat, but to the utmost of his power, follows the directions of his adored Fastosus; and never did mortal man show more implicit obedience to the monarch of darkness.

Dear. So then the papists worship his holiness the pope, and he worships the devil Fastosus. Is not this the system of the popish divinity in a few words, uncle?

Fast. It is so, and a system adhered to by many who are called protestants. For, with such love to wealth and honour have you and I inspired them, that although, as reasonable beings, they must know that the Almighty Ruler will bring their ways into impartial scrutiny, and judge them for their fallacious guile; yet, for the sake of worldly riches and honour, at all events, they resolutely follow our directions.

Dear. Aye, sir, that is the heaven of the priests. They both seek and have their reward. The fat of the land is in their possession, and they are honoured as the directors of conscience. And yet they are the successors of the Apostles, who had neither silver nor gold; and yet they are the ministers of Jesus, who would not receive honors from men, And yet they are the most humble creatures that ever lived; and yet it is death to contradict them.

Fast. Having made sure of the mighty father of the world, his holiness of Rome, to join issue with us in promoting our interest among men; I have an excellent device to insure all the other ranks of his dependant clergy to our interest likewise. The patriarchs and cardinals are sure to prove loyal to the pope, and, of consequence to us, from a hope, which I have inspired each of them with, of one day ascending the papal throne himself. The loyalty of the arch-bishops is insured by the hope of a cardinal's hat, and their right reverences the bishops, are sure to remain inoffensive animals, in hope of attaining in some future period, the arch-episcopal dignity. The same device runs through all the other ranks of the clergy, and thereby they are all rendered my humble servants. By these things it appears that we are likely to have a very plentiful harvest.

Dear. Doubt it not, Fastosus. Beelzebub's regions

will be well provided with gentlemen in holy order are so dexterous in managing the cleat, that it is scarcely unperceived by their adepts. Look ye, Fastosus comes? It is Crudelis! Where do you think that devil spirit can be going now?

Fast. He is on the scent of blood, I warrant his nature he might have been got by a panther, and bred by a mountain bear.

Avar. Let us call him, sir; perhaps we may learn news of him. So, ho! Crudelis; what, not a word to you?

Crud. Hah, gentlemen! are you here? I did not expect meeting with you, my dear friends and fellow devils. How do you do, Fastosus? And how do you do, Avar?

Bath. We are pretty well, cousin; only jaded a little with constant application to business. But pray, Crudelis, how have you been employed of late?

Crud. Employed, do you say? Never fear me. I am not been idle, I assure you. Do you suppose that I can pick up no game in Britain, in this golden age? If you do, you are greatly mistaken. It is true, that some of the late lords of England have been my avowed enemies, and as they lay, have expelled me the kingdom. But be as vigilant as they will, I find opportunity of breaching through the fences which they have reared against me when you may be sure, if I cannot get great, I pick up some game, of which I can only give you a very small specimen at present. In one place I persuaded an ambitious old poisoner, or otherwise kill, an old cumbersome parent, will not die without violent measures. I prevailed with a rogue, in another place, to dispatch his woman, and a brat, to preserve his own reputation and estate. In a third I stir up an ambitious servant to kill and plunder his master. And frequently I can prevail with one gentleman to fight another in a duel, on some punctilio of false honor. Sometimes I persuade the despairing wretch to lay his hands on himself, destroy his own miserable life, and being so, enter upon another infinitely more miserable. I take to my heels, and am followed with a hue and cry over the nation. But thank you, I am too swift for all. I never give them time to say, "Crudelis is!"

But they often say, "These are the tricks of that horrid devil, Crudelis."

Yesterday I was attending a duel, which I myself stirred up, (as I suppose you know that all duels are of my instigation,) so it was here; I persuaded the gentlemen combatants to fight with sword and pistol, hoping that both would have fallen in the action. But though my design was good, as ill-luck would have it, it miscarried, and only one of them bit the ground. However, I am not without hope that the other will be hanged for the murder, and, if so, then I have my design. I assure you, gentlemen, I used my utmost endeavors to throng the nether regions. O, my brother destroyers! I could tell you such stories as would make you bless yourselves, and adore the prince Crudelis. These are but trifling things, thrown in to whet your appetite against the next opportunity. Then you shall hear. But for this time I must be going. Adieu, gentry, for I smell blood at a distance.

Fest. It is amazing what power this deformed fiend hath obtained over mankind. What ills, so very different from the principles of humanity, he hath by his barbarous insinuations introduced. What is very surprising, he hath made mankind more cruel to one another, than we infernal spirits are among ourselves. He stirs them up to destroy and devour one another: But we are never known to quarrel among ourselves, nor to make war upon our own race. Be that the part of foolish man: We devils are masters of better policy. This very Crudelis himself, sanguine as he is to devour blinded mortals, lays aside all his voracity, when he joins our black assembly, and is as tame a devil as any of us. Well may you and I destroy with success, when such a deformed lump of hell as Crudelis, is made welcome among them.

Har. But with your leave, sir, as Crudelis is gone, let us resume our discourse. I remember, before he interrupted us, you briefly hinted that you were somewhat addicted to religion, and that you are a papist too. I was never wont to consider you as a religious devil; much less did I think that you assumed to yourself any of those distinctions, which divide the professedly Christian world. I thought, formerly, that the great Faustus had dwelt only in kings'

courts, with people of soft raiment, and occasionally waited on the nobility and gentry, at their country-seats. What! the *dévil Fastofus* a papist too?

Fast. In reality, Avaro, (to make use of a *humid phrase*) your ignorance is enough to provoke the very *dévil*. Do you not know yet, that if I were not jack of all trades and religions, I could never maintain my sway over men as I do. I have very great concern in religious matters, I assure you, and that among more denominations than some people like to hear of. Sometimes I am among the Pagans, worshipped as an arch-flamin, and president of all their religious orders. Very frequently I have the honour of filling the papal chair: Then I am adored under the venerable names of Pius, Innocent, Benedict, &c. and counted the universal pastor head of the church, and father of the whole world. Occasionally I sit as judge in the holy inquisitive tribunal, where *Concupiscentia* and I are adored as divinities. Now I am an holy mussulman; and styled, his reverence musti, Muly Alab. Then, before you are aware, I am shut up in a cloister with the nuns and friars, whom I make more proud of their pretended chastity than a thousand saints are of their real graces: On such occasions, I am known by the name of the venerable matron Humility. It happens, also that I am obliged to metamorphose myself into a capuchin, or a Palmerian friar, and by that shew of self-denial I beg my bread from door to door. By these means I teach the fantastical devotees to be more proud of their awkward form, and voluntary humility than a wise earl would be of all his landgraviate. Anon, I change my station, and find myself an abbot of a convent where my depending priests and brethren worship me under the name of the holy father. Then, very soon after, you will find me attending the worthy confessor in his visitation. When, to be sure, I persuade his self-conceited reverence that he is well nigh as pure as the most holy mother pope Joan, a fortunate lady, who, a few centuries ago, became head of the church, and mother of the whole world. The hermit in his cell, on the mountains of Ararat, frequently offers his adoration to me, and, for my part, in return for his obsequiousness, I am in no wise sparing of my exalting influence. I persuade the world-adoring wretch that

solitary residence in that holy asylum, far more than merits a mansion in heaven ; and, at his peril, that he stir not one foot from thence, to go down into an ungodly world ; the mountain top, or a cell in the desert, being the best place imaginable, in which to merit everlasting glory. The worthy hermit admits my doctrine to be true, his favorite passion is gratified and he obeys implicitly my rectifications.

Avar. Then his eremitical reverence never questions the goodness of his heart, I perceive. He knows not that he carries a spring of iniquity within himself, even to the desert, or the mountain's top.

Faß. No, no, he fears no evil from within. If he gets to a distance remote enough from the rest of mankind, he can repose the greatest confidence in his own heart ; and thereby proclaims his folly to all the world. I assure him, but if he will remain during life in his cell, when he comes to die, he will have holiness sufficient for himself ; and a large redundancy, by which he may help some poor friend out of purgatory.

Avar. Hey day ! how different was Paul's doctrine from yours and the hermit's, Fastosus ! He asserted that by the works of the law no flesh living should be justified ; but you and he believe that by the works of the law a man may be more than justified. Yea, that by observing of things nowhere commanded in the law, such as forsaking society, counting beads, and mumbling prayers, he may, not only justify himself, but help another to justification.

Faß. Ay, Avaro, the hermit believes so ; but for my part I believe no such thing. I know better, though I thus elude him. But to pass on with my story, I can tell you, I have a good deal of employment among your disciples, cousin, and with them I work wonders of compelled generosity. I meet with many, who never had the heart to perform one virtuous, benevolent action, whilst health continued ; who, when they perceive that they must come to a reckoning in the other world, are very assiduous to have their accounts balanced aforehand. I persuade them to leave a massy sum to this hospital, to the other parish, or to certain meeting houses. When I thus direct the will of devotees, one leaves gold enough to build a chapel for our lady,

a second doth the like for St. Peter, and a third for St. Dominick. But in general they are most fond of saints of their own rearing, the greatest part of whom are now made constellations in the nether sky, and courtiers to the prince Beelzebub. Ask you me, Avaro, what end the testator has in those pious legacies? I tell you, by this time he sees the manner in which he got and kept his money, has the least tendency to save him from destruction; and he knows but one way to avert the impending judgment; that is, to leave his so and so gotten money for the good of the church; and that, he is told, never fails to sanctify every measure taken to procure it. Some of those deluded testators are not without hope that, in some future period, their names will be enrolled in the pope's bible; and their shrines adored in the Christian pantheon, at Rome, where all the gods of the papal hierarchy are enshrined.

Avar. Good Fastosus, I really think that, if the papists would act in character, they should dedicate their temples to St. Judas, St. Demas, St. Demetrius; St. Alexander the coppersmith, &c. for they are the genuine offspring of this celebrated heroes.

Fast. Their very descendants, cousin. You and I, we know what we see, can discern no essential difference between the holy Roman catholic religion, and that of the ancient pagans. It was the most excellent device imaginable to introduce paganism under the specious shew of orthodox and infallible christianity. And I can tell you, there is no essential difference between the popish religion, and that of some sects of very staunch protestants; But these things we must keep to ourselves; for I would not, for every man in our people should know that the popish religion is diabolical.

Ava. I should be glad to hear it made out, uncle, for the religion of some protestants is much the same with that of the papists: This being well cleared up will yield a great pleasure.

Fast. I can clear it up, Avaro. And shall, at a time convenient; but not now. I must go and put the finishing hand to my lady's robes. To-morrow I shall meet you here. Adieu.

Avar. Well, seeing my uncle is gone, I'll go and put the lawyer's money in a place of safety, and return to my business which I promised to transact for my worthy child.

DIALOGUE III.

INFIDELIS and IMPIATOR.

THE way being clear by the departure of Fastosus and Avaro, I came out of my lurking place, in order to make what discoveries I could in the valley, which I now knew to be a rendezvous for those evil spirits, who so dreadfully have enslaved mankind. I had not gone far, before my alarmed imagination transformed every thing I saw into a devil; the croaking of the raven was as dreadful as the voice of a hobgoblin; and the shrieking of the owl as terrible as the roaring of the Apollyon. Every distant bush seemed to bear the aspect of some devouring fiend, so powerful was the influence of my imagination. Curiosity, however, had still the ascendancy over my fears; and I wandered from place to place, seeking for something new, at length I saw, at some distance, a tall gigantic form, slowly moving towards me. A form nearly as huge as the steeple of St. Cuthbert's church, at Dulmenfis. Every time he contracted his extensive chest, he darkened the air with the breath which issued from his expanded nostrils, as pillars of smoke from the chimney of a fire engine: Smaller streams of the same darkening vapour came curling forth from his armpits, and every other pore of his skin so that wherever he came he blackened the air around him.

Now, thought I, my life is not worth two-pence, if yonder demon lay held on me: Therefore I ran with full speed to the cliff of the rock, where I had lurked so secure before: and having taken sanctuary in the subterraneous self, I gathered so much courage as to peep out, that I might learn what was become of the terrible monster. I saw that he was got almost to the door of my cave. Frighted I was, you may be sure; nevertheless, I comforted myself with the thoughts, that such a tremendous bulk could not enter my narrow retreat. He said to himself (his voice resounding hollow thunder) I thought I had seen the honorable Fastosus and the careful Avaro, walking here just now; but I might be mistaken; or if they have been here they are gone, on our great Father's business no doubt.

Well, seeing it is so, I will take a turn or two in the vale, and then return to my business again."

Notwithstanding all the tremor of my mind; I was eager to know what he was, and how he came hither; but durst not discover myself lest he should prove a devil of the cannibal kind, which if he should, I thought that he would scarce make one mouthful of my diminutive carcase. But when he mentioned going to business again, I queried whether he might not be one of Vulcan's smiths, come out of the forge to take a refreshing walk; then I recollected, and asked myself, "If he is one of the cyclops, how came he to be acquainted with the devils Fastosus and Avaro? I continued in this dreadful suspense for some time, until at last seeing one of his companions, he entered into discourse with him. I found that his name was Infidelis, and that of the other Impiator.

Infid. Impiator, my child, how do you do? I am glad to meet my son in the vale of horrors, in so lucky an hour.

Imp. Hah, my worshipful father, Infidelis! Am I so happy as to meet you here? My venerable sire how do you do?

Infid. I thank you, son, very well. Notwithstanding my great age; and hurry of business, I do not find the least decay in my constitution, but rather seem to grow stronger; and indeed there is a prediction on record, that I shall be strongest at the last.

What pleasure does it give me, my dear Impiator, to hear that you are so successful in ensnaring the minds, and corrupting the morals of mankind, throughout every nation of the world. If what I hear of you be true, you have proved yourself a right chip of the old block. I rejoice that some of all ranks and degrees of people are so subjected to our sway. I am told that many, even of the professors of religion, fondly care for you, my son.

Imp. Indeed, sir, it must not be denied that my kingdom is in a growing condition, all over the world. I think I was hardly ever so much, and never more carested than I am now. Even in pagan nations, heretofore remarkable for uprightness and temperance, I have introduced the fashionable vices of the Christian world: So that an Indian will drink and swear even with an Englishman; and lie and cheat as fast as a Gaul or an Hollander. Greatly am I pleased

helden to a certain company for instructing the eastern world in the learned arts of violence, rapine, and murder. Not to dwell, however, on the conversion of the pagans to the vices of nominal Christians, much improvement has been made even in Christendom itself, of which, take the following instances out of many that might be given.

It is not a vast number of years since your son Impiator was held in perfect disdain in Scotland; but now I have chosen many legions of the Caledonians for myself. I think I ought rather to say, that being quite tired of the service of Sobriety, a prince of another family, they made choice of me for their ruler. But you know, father, that I am no scholar, therefore improprieties in my speech are not at all to be wondered at. However, I have reduced the Scotch to such a veneration for my once hated person, that they have cordially embraced the ornamental vices of the English nation; such as sabbath-breaking, whoring, drunkenness, swearing, gambling, &c. but whether they will be as successful in obtaining pensions from the government, after they have gambled away their estates, is not so easy to determine. The conquest of the Scotch, sir, is the more agreeable to me, because, as I said, there was a time, when those vices were hardly so much as known in that country; now, who but Prophanity in all their towns? Nor am I without my worshippers in the country, even among their Presbyterian parsons themselves.

Infid. Glad am I that my lovely child has subdued the stubborn Scotch. For I well know that the presbyterians there resisted your influence long after I had erected my standard in the land; yea, after multitudes flocked to it, and swore allegiance to the great Infidelis. But how, my son, hast thou so happily accomplished this change?

Imp. Really, sir, I obtained help from a quarter whence there was not the greatest reason to expect it. I mean from the parsons, the spiritual guides of the people. It happened thus: The parsons of the kirk quarrelled among themselves, and divided into two parties. One of which forsook their mother kirk, and very solemnly delivered up the other party to the devil; on the other hand, the reverend gentlemen, who abode in the kirk, in the like spirit of devotion, delivered up the schismatics, parson and people, to Beelzebub. Beelzebub, who you know is never backward in receiving a

gift of this kind, finding that all the presbyterians in Scotland were thus in full tale made over to him, laid his hands upon as many of them as he could conveniently reach, and made such use of them as greatly assisted my operations. Little was now to be heard in the pulpit, except railing, scolding, calling ill names, and tossing anathemas, from party to the other. Thus while they went on bandying curses, we went on persuading the people that religion was false, and that true happiness consists in present gratification; and this doctrine, readily affecting the heart and senses, was eagerly received, and my government established.

Infid. It was a favourable juncture indeed; and I have often remarked, that if there was any turn of religious affairs much in our favor, for the most part, we have power to thank for their assistance in it. Many instances of this might be given. But I pray thee, my son, didst thou hear of my original, and the nature of my government?

Imp. No, not I indeed. You know, sir, I was born with evident signs of stupidity, and therefore could never learn to tell you the truth, all my cares are in the present tense, without inquiring into either originals or terminations.

Infid. All this I know, my child. But, as we are free from mortal auditors, being in *Horrida Vallis*, if you spare a little time, I will give you some account of my life and progress. Perhaps it may have a happy tendency to promote your destructive designs, and so strengthen the pillars of the elevated throne of great Prophanity. What relate you may depend upon for truth: For, although I seldom speak any thing but lies to mankind, one devil's word well enough depend upon the word of another.

Imp. Yes, that we may, sir; and I presume if mankind were to hear what passeth at our private conferences, they would not continue long so fond of our service as they are at present. As to your story, sir, I am ready to hear it. Perhaps, as you say, I may profit by it.

Infid. Well then, my son, you will observe that I am of a very great age, well nigh as old as this world, which is now so feeble and worn quite threadbare, and will in a little time be rolled up as an old garment of no use. As to my original, I can tell you that I am well descended; of royal lineage, I assure you. Great Beelzebub himself begat me, and

Ignorantia, on Eve, the mother of all living on earth. When I came to years of maturity, he gave me Ignorantia my fellow twin to wife; and by her I had you, with your worthy brethren, Avaro, Ferox, Crudelis, and your sisters Perfidia, Concupiscentia, &c. At the same time your elder brother Fastofus, who had Inscientia, a lady of remarkable beauty, given him to wife, begat on her Amofus, Contumax, Discordans, and their sisters Malevolentia; Iracundia, and a large train of excellent worthies, famous in the annals of the neither regions.

As soon as I was born I stood up like a stupendous wall betwixt the Creator and the creature, so that blessings, of spiritual kind, could not descend from God to man, nor did obedience ascend from man to God. One of the first things I did was to maim their moral powers, and accomplish an union betwixt them and my great father Beelzebub. Such an union I did establish, as nothing natural could ever be able to dissolve.

Imp. Hah! my fire, you began very early indeed. You had little idle time in your infancy; and proved very successful in your first enterprise too!

Isid. I have no reason to complain for want of success, assure you. But you shall hear. The very moment I was brought forth, the great Beelzebub gazed upon me with the admiration of a father infernal, and said, that I was the loveliest babe his eyes ever beheld. Multitudes of his fellow menials, flocking together, were likewise astonished by my beauties. Such majestic grace displayed itself in my countenance, though then but an infant, that all agreed I was father's own child." Moreover, such were the uses of my usefulness, that great Beelzebub, and his peers, what they could, sparing neither pains nor expense, to bring me transported to hell, to be nursed up at the infernal court; believing that my presence would greatly alleviate their distress, and prevent their trembling on the thoughts of mortality. But my constitution being altogether earthly, was found by experience that the infernal air was too hot for me, and that I could not live within the confines of the damned. Earth, my child, only earth is my habitation. Here I was born, and here I suppose I must die.

Imp. With your leave, father, I think I have somewhere heard, that all who are now the inhabitants of the

deep are unbelievers. How comes this to pass, if the great Infidelis cannot live in those torrid regions.

Infid. I perceive, child, that you are no great proficient in theology. As for me, I have dealt against divine matters all my days. It is your province to counteract most principles, not interfering much with things divine; and my province to oppose truth, rather than promote immorality; therefore I shall inform you how it comes to pass. Know then, that what a man is when he dies, such he is in the eye of the moral law to all eternity; for death casts the die, and in the same posture in which the tree falls it must lie forever: But with unbelief they never more agree. For instance, many of them, whilst on earth, could not be prevailed on to believe that there is a God; but in hell they are feelingly convinced of the truth of this doctrine. Now they believe that there is a terrible God, and that they are fallen into his dreadful hands. Search hell through all its corners, ransack every furnace in the fiery world, and you will find never an atheist therein. Others, whilst on earth, were not quite so stupid as to imagine that this beautiful world, and all things therein, came into existence of themselves, and that the economy of nature is wholly effected by chance: Therefore, they assented to the being of God; but deemed it enthusiasm to suppose that the God should subject his creatures unto a written law. They sneered at the authority of the scriptures; ridiculed every part of instituted worship; and gloried in their infidelity. But now they are sentenced to hell, and have had a specimen of eternal torments, they most sincerely believe the veracity of the scriptures; finding themselves to have been judged according to what is written in them. Others, whilst health & strength continued with them, supposed God was only jesting, when he threatened the sinner with vengeance of eternal fire; but now they are in hell, enduring that vengeance, they verily believe that he was in earnest. I am short for many of them disbelieved that there is either God or devil, heaven or hell; but now all these things are certain, even to demonstration, with them: they having been driven to associate with the peers of darkness.

The very best of historical faith is to be found in hell. There are millions now inhabiting there, who, when on earth, could boast that they had good hearts, and believed

all their days, but who never began in reality to believe the report of the Bible, until they saw the sulphur of hell. Then they believed very sincerely, though very much against their inclination. Now do you understand when I tell you that unbelief cannot live in hell?

sp. Yes; but you amaze me, sir! I never heard so much before. What a learned devil you are! The famous Hellbrand himself could not have discussed the subject with greater accuracy. One may see from you what to be conversant with pope's councils, convocations, the clergy. But in our country all the conversation is upon horse-courting, card-playing, cock-fighting, fox-hunting, whore-making, swearing, lying, cheating and drinking. Not a word about religion, unless it is to damn a parson for a sanctified hypocrite. And more, sir, I never knew that I had so many brethren and sisters before. At well I knew that I was begotten by you; but I lied on myself as your only son by Ignorantia, my mother. Those honorable spirits, whom you mention as my brethren, I always took to have been sons to Beelzebub, my brethren and my uncles. I should never have thought of a fraternal relation subsisting between them and self, in any other way than co-operation.

sp. You have been greatly mistaken, Impiator; for Beelzebub never begat a son besides myself, and my brother Fastosus, who is something older than I. I am aware that there are some who alledge that Contumax, Cruis, Discordans, &c. are the natural children of the great Beelzebub: But it is a mistake; for they are only his grandchildren, sons to my brother Fastosus. The very moment that Contumax was brought forth, our great father Beelzebub, with all his adherents, were cast down from the insupportable heights of primal glory, to the depths of bottom-perdition; and, according to a certain historian, were seven natural days in falling. Now, my dear Impiator, by my account, Contumax is your cousin, and my nephew. that you are not only a brother in government with these illustrious princes; but sprung from the same famous stock with them.

sp. Indeed, sir, I am astonished at your story; but I knew that I am no scholar, and that ought to excuse my ignorance of matters so profound. Besides, such things very seldom make a great impression on my mind.

being quite out of my latitude. However, I should be glad to know how your extensive government was established.

Infid. How it elates my mind, to hear, my dear Instructor express desire after instruction ! I will inform you as far as I myself have known. My kingdom, which is indeed extensive, was established as follows. As soon as I was born, I began to call in question the truth, goodness, and authority of the Almighty ; and in every respect set myself to oppose the Eternal, by contradicting every word which he spake to man.

For instance, when God said to man, " Thou shalt not eat of the fruit of such and such a tree," although this was in my infancy, I stepped up to man, and thus interrogated him : HATH God indeed said so ? Are you sure of it ? If you are not mistaken, think you I should need have understood him ; for it cannot be consistent with the goodness of such a being as God is, to forbid your eating the fruit of such a divine tree. And as God had said, " In the day that you eat thereof you shall surely die," I addressed myself to man after this manner. Die thou not, say, ye shall not die ! That is only an empty threat, to keep your consciences in awe ; for God doth very well know, that if you eat that precious fruit ye shall be like God, like himself, have knowledge of good and evil. But what is that he hath pronounced the use of this divine tree. My brother, Falsus, also performed wonders on this occasion. By a mere word I brought over man to my cause. Thus I established my interest upon earth, and hitherto I have maintained it. With safety may I say that my good friends, both parsons and people, to this day, love me as their father, and at any time sooner take the bare word of the adulterous Invidius, than the word and oath of the God of heaven.

Imp. Why, sir, you began from a child to work delightful works of darkness.

Infid. Yes, I am the oldest of all the Beelzebubian spring. Falsus alone excepted ; and I yield in point of government to none of the princes. Falsus and I, indeed, have a dispute between us, concerning the extent of our earthly territories. I can freely allow him the pre-eminence with respect to his angelic dominions ; but I can never be brought to own that his sway over mankind is more exten-

than mine, nor yet more sovereign. I yield to none in debate; for all men are concluded under my government: And what makes greatly for my interest is, that farther part of them cannot be persuaded that I have any existence. Thus it is, my dear Impiator, I reign almost universally over mankind, and they perceive it not. My thousands of those good people, who believed nothing of my existence, and who, in their own imagination, had believed well all their days, have I conducted very safely down the dark abodes of ever-growing anguish. Within which they were no sooner entered and began to taste of the entertainment, than they were fully convinced that they never believed aright. It is the unparalleled dexterity of my administration, that all our works are performed in obscurity. And, let me tell thee, child, it will appear a betwixt, than any natural ray of human understanding, to see and detect our deep intrigues. Thus far, we direct myself and government. I shall take it kind if you will, your turn, oblige me with some account of your country.

Imp. Yes, sir, your command shall be instantly obeyed; upon this condition only, that you excuse my inaccuracy; because I know myself to be the most illiterate devil in the fraternity, and cannot speak like the courtly Fastolus, the reverend Inidellus, or the intelligent Falax.

Isid. No apologies, Impiator. We all know that neither you, nor your disciples, have any taste for learning. Therefore, we expect not to hear you speak as an orator, but as a plain illiterate devil.

Imp. Then I proceed. My kingdom doth not consist of the land known by the name of Impiety-Real, as some geographers alledge, several provinces being made over by treaty, to my viceroy Fastolus; such as the provinces of City, Legality, Presumption and Formality. I reign only over the land called Impiety Enormous; and in this country the laws are as black as the bottomless pit; these laws are established by authority. As to the government, it was like all the branches of Beezev's government, accomplished by subtilty and guile. I was considered simply as a creature, could never be trusted, and so I was put to my sway; for this reason I was put by this, to find out some proper method for introducing regal power.

So violent was the opposition to it, that my brain was put

to the utmost torture; and after all I should have been obliged to return to my native country, with my finger in my mouth, had it not been for the timely assistance I received from my worthy friends and relations. My good old mother, who you know, hath an excellent hand at a dead lift, by means peculiar to herself, kicked up such a dust as almost put out the eyes of one of the most vigilant and formidable of my numerous adversaries: A captain, from whose hand I had much to fear. His name was Intellectualus. From that time to this, he hath been incapable of discerning my deformities, and the danger to which men are exposed by my dominion. And what makes very much for me, the bold gentleman can hardly be persuaded but his eye-sight is now as good as ever it was. I need not tell you the advantages that resulted to me from this his deception. At the same time my worthy uncle Fastolus, came up to the second, a sturdy chief, whose name was Volens, as tradition says, and he gave his back a most dreadful wrench, in so much that he has never recovered his former posture. I myself took a poisonous, or rather an intoxicating apple, and having gilded it over with leaf-gold, presented it to the third, whose name, if I remember right, was Rationalis. It answered my expectation. He swallowed the bait, and ever since has called bitter sweet, and sweet he hath called bitter.

This triumvirate being thus disabled, I found my conquest extremely easy; and without any struggle, on the part of the rest, I confined them to incessant labor & drudgery, in the different arts of my extended territories, where they are as content as possible with their condition, many of them believing they are still in the garden of paradise.

Infid. Indeed, learned or unlearned, you display uncommon merit. Great is my honor and happiness in having such a son. The potent Impliator will do honor to the venerable name of Infidelis to the end of the world. Well, my son, will you please to proceed?

Imp. Perhaps you have heard that my kingdom is divided into several cantons, according to the dispositions of my subjects, each canton having its proper employments.

1. There is the canton of drunkards, out of which I select all my courtiers, and officers in general. This canton has several communications with all the other parts of my dominions; and thus we call the royal canton.

. There is the swearers canton, a set of people the most unaccountably foolish of all my subjects ; but a people profitable to our government.

. There is the canton of thieves, to which all pilferers, robbers, gamesters, and deceitful dealers belong. A very populous and splendid canton this is.

. There is the liars canton. These are a people possessors of two tongues ; a people who have very much of the wiles of great Beelzebub ; and a very populous and wide canton it is also.

. There is the canton of sabbath breakers. Here there is hardly room enough for the inhabitants, they are so exceedingly numerous.

. There is the adulterers canton. This is a very dark place ; seldom visited by the rays of the sun. The fornicators cohabit with them.

. There is the murderers canton, the darkest and the most miserable place in all my dominions ; yet for all that, it is very well peopled. For here are ranked not only those who cut one another's throats, like the Alexanders, Tamers, Philips, Lewiss, &c. but also oppressors of every body, cruel husbands and wives, disobedient children, who kick their parents' hearts, false friends, backbiters, and assassins. Indeed all who wanton in the unhappiness of their fellow-creatures, like corn factors and carcase butchers : So that you see here are many inhabitants, and that of considerable figure. It is worthy of observation, that these cantons, have easy passages from one another ; so that although the employment in each is different, from that of the rest, they all hold communication with one another, are subjects of the same prince, and heirs of the same inheritance.

And, so numerous are the roads that lead from one to the other, that if a man gets into any one of my cantons, it requires no less power than omnipotent power, and wisdom equal to omniscient, to extricate him from a labyrinth so perilous. And it is well for me that it is so : for some of my subjects are frequently terrified, especially those that are in the deep mines, lest they dig themselves thro' the earth, and tumble into hell. But a little time discovers that all their efforts to deliver themselves are all ineffectual ; for the ways by which they escape from one canton, lead them in-

to another equally dangerous. Many ways there are to throw a man down into my mines; but, believe me, if ever any one comes up again, it must cost the Almighty an errand from heaven to rescue him. I assure you, sir, that by the help of these subtle passages and intricate turnings, I keep my subjects enslaved, with as little trouble to myself as any master devil that ever ascended out of the bottomless pit. But by the way, I am constantly employed in planning out fresh measures for the slaves to pursue. Oh sir, the end will shew that I give ample demonstration of my fidelity to my royal grandfather, Beelzebub, of whom I hold my lands by fief.

Isrl. My dear son, how it rejoiceth my aged heart to hear of your wise administration! However infatuated your foolish subjects may be, the great Impiator lacketh not craftiness. By you, my son, shall my name be perpetuated when I am dead and gone. For I must die, my child. As soon as the mighty angel shall sound the dead awakening trumpet, the great, the infamous Infidelis must resign his breath. Yet be not you discouraged, Impiator; for you shall live forever. You know how I fettered you in my bosom, and endued you with qualifications to sit on the throne of Prophanity, where so successfully you reign.—Permit me now to tell you, that knowing that I must die, I have like all other wise people, made my will, and, for your encouragement, I have appointed you, my son, with your uncle Fastosus, your highly honored brother Desperando and your cousins Contumax and Discordans, the joint executors thereof, & sole heirs unto all my dominions & subjects, who, at my decease, are to be transported to the land of torment; there you shall reign in eternal triumph over them. Then it will be, and not before, that great Impiator shall arrive at the zenith of his glory.

Imp. I suppose so, sir; for I am told that, about this time, the provinces of Civility, Formality, Presumption, Legality and Hypocrisy, so famous in the empire of Fastosus, are all to be annexed to my dominions, which will be very extensive, and the government of Prophanity very respectable.

Isrl. I would ask you now, my son, for a description of those famous cantons you mentioned; but as affairs of importance call me hence, could not you favor me with a

interview for this purpose, to-morrow, precisely at twelve o'clock?

Imp. I will, sir, Fare you well.

DIALOGUE IV.

FASTOSUS and AVARO.

BEING privy to the appointment, betwixt Fastosus and Avaro, I took care to arrive in the valley time enough to hear all that passed. For now my business was left to shift for itself, and every thing gave place to the force of curiosity, which bore down, like an inundation, every thing before it. If my wife consulted me in any thing, I would answer, "Fastosus." If my children told me of their progress at school, I would abruptly reply, "horrida Vallis!" When my journeymen, or apprentices, talked to me about the shop business, my answer was, "the great Avaro." And if they said any thing about my good friend, the parson, I would say, "Oh! the wonderful Infidelis!" In fact, I could think about nothing but the devils in the valley. Therefore, I took care to provide myself with every thing necessary, and away I went to the Vale of Horrors, and had not long been there ere I saw Fastosus and Avaro come travelling towards me. And thus they began their discourse.

Avar. I'm glad, very glad, sir, that you are here so soon. I was afraid that you would find much business at Paris, besides finishing my lady's robes.

Fast. I did find more than I expected, confin; for I had no sooner finished with the mantua-maker, than I was waited upon by a hatter, who begged to be informed, whether it was most genteel to fix the loops of an hat an inch and half, or only one bare inch in depth; and whether a gentleman is inist of a cavalier with his hat cocked in right angles, or with one obtuse and two acute angles. Before I had well satisfied the hatter, in came a gentleman peruke-maker, who humbly asked me whether a nobleman looks most like a hero when he has one, or when he has two curls bobbing over his ears. Provoked that the gentlemen mechanicks should suppose I had nothing to do but to cock hats, and adjust wigs, I wrinkled my forehead in-

to a most majestic frown, and made the following answer: "Get hence, thou sneaking cur. I have known a lord before now that had his ears so covered with tiers of curls, that he could not hear the commands of his superiors. The brave princes Ferdinand and Frederick of Brunswick, and the noble marquis of Granby, will soon break through all the redoubts of a barbers fortifications.*" The words were no sooner out of my mouth, than I was sent for by his grace the d—e of C——ll, to inform him whether it was most graceful for a courtier to wear his hat with the front declining on the right or the left side of the brow. To whom I said, "Good my lord, you may soon resolve this difficulty without seeking to the devil for advice. If your grace will only mark well to which side of the block the hats of the vulgar incline; then be sure to let the hats of the courtiers turn always contrary to the vulgar method. No sooner had I satisfied his grace, than L—s desired to know which was his best way to keep up his character, and support his dignity in Europe on the loss of his dominions in America. For answer, I referred him to good Mr. Maubert, of Brussels, who hath as good a hand at a dead lift, as if he had been bred a priest. And so, cousin, with no small difficulty, I broke loose, and am come hither according to appointment.

Avar. By what you say, honoured sir, I perceive that wheresoever idleness prevails, it is not among us; for we have no rest day or night, but go about plotting the destruction of mankind.

For my own part, I assure you, I have had but little rest since I saw you last; and so very fond are mankind of my counsels, that I expect but very little rest for the time to come. You know I was going to secrete a bag of money in the valley, when you and I met. This was no sooner done than I was waited on by a parson, who had his eyes upon a good living, with a view to receive directions about obtaining it. And he was followed by a tradesman, who had a desire to make a profitable break of it; but begged directions how he might do it honourably. I referred him to the goddesses Perfidia and Fallacia for instructions, as they more immediately preside in that department. This honourable gentleman dispatched. I was attended by a certain curate, who having never had inclination nor opportu-

**This was written before the conclusion of the late war.*

nity to examine the canons of a certain church come to consult me whither it was lawful to christen a child, if the parents had not money enough to pay the fees. I told him, by no means; for if you once begin to officiate gratis you will have enough of it, & the parson's trade will be worse than an attorney's clerkship. The gentleman took my advice, being determined to seek the good of the church, and truly because the mother had not two shillings and six pence to pay the parson, she could not have her son made a child of God, and an heir of the kingdom of heaven.

Fast. Well but, cousin, is that a matter of fact?

Avar. Indeed, sir, it is what actually happened, not five hundred miles from London bridge; and there is a certain gentleman alive who could avouch the truth of it, if he thought proper.

Having dispatched the journeyman parson, I was sent for, in all haste, by my good friend the Attorney. He, worthy gentleman, has undertaken a cause which, he very well knows can never be defended upon principles of honour and honesty; but his client is a rich man, can well bear fleecing, and therefore he could not in conscience put him aside. He knows exceeding well how to turn the rich man's cause to his own emolument, if he could but manage it so as not to injure his own credit. That was the perplexity which he begged me to clear up. Said he, within himself, "Can I but get this cause to depend in chancery for a few years, (which by the way is the highest point in law for a desperate cause) I shall gain some hundred of pounds by it." As soon as he had done his duty to me, he very humbly laid the matter without reserve before me. Then said I, my good sir, let not the suit disturb you. I will manage it both for your honour and profit; never fear me. Who is he that is employed against you? To which he replied, "Oh! a very skillful man, no less a person than the great Mr. Falsehood. A very eminent attorney indeed!" Come, said I, let him be sent for. This was done, and the lawyer falsehood attended accordingly.

Being both seated in my client's great parlour, the good man addressed Mr. Falsehood, thus, "My best friend Mr. Falsehood, you and I are engaged as opponents in this suit; both of the gentlemen are resolute, and will bear a good deal of fleecing; you know what I mean, sir. Now all is

as yet uncertain, and the issue will greatly depend upon measures to be taken by you and me. I would then good sir, that we make it certain. If right take place will be speedily over and we shall make but a poor it : but if it is well managed, it may produce some dreds a piece. My advice is, sir, that it shall be chancery, like a poor man's soul in purgatory. What you say, Mr. Falsehood ?"

Mr. Falsehood replied, " It will never do, good will never do, to bring it to a speedy issue ; that is ce But I'll tell you what we will do. You know that have the worst side of the cause, and if I act the part honest man, you will soon be obliged to give up ; I shall act the part of a skilful lawyer, which will suit of our purposes much better. I shall give you all the vantages that I can, in order to keep the cause depend until the patience of our clients is quite exhausted, and agree to put the matter to arbitration. As they are men of resolution, by that time it will be a job worth theing."

So having set the two worthy lawyers to drink a toast to the good luck of it. I left them, took wing and canther. But I can tell you if I had not feared aloft I have been here so soon ; for I saw a great number of par lawyers and farmers watching for me. I gave them slip, however, and anxiously dropt my influence upon ; Surely they may allow their master sometimes to con with his friends.

F. J. Ah ! Avaro, when we subjected man to ourselves, we planned out a great deal of employment for selves. For so fond are they of us, that they will do thing, unless one or other of our fraternity preside over every action.

Avar. Sir, if it would not be offensive to you, I'll be glad to hear some account of your origin, and of nature of your government ?

F. J. Avaro, a spirit earth-born as you are, must be grovelling in his genius to understand much of my hi dominion, and operations ; otherwise, I would with a heart favour you with the relation you desire.

Avar. Well, sir, but I am willing to learn of you, if you condescend to instruct me. However untractable I am as mankind, you shall find me teachable enough with ;

Fest. You promise fair, cousin. I love your submission, and therefore shall begin. Observe then, I am of high parentage, as well as of heroic deeds. I was born in heaven, cousin. It was there that Satan the great archangel begat me, upon himself; and as soon as I was begotten, I in return begat him; and the very moment I was begotten I was brought forth, and instantly killed my father.

Avar. Indeed, uncle, you start high. You told me that I could not understand you, and now I perceive the truth of it; for really I understand not one word of all you have said. I hope, sir, you will condescend to explain your parables.

Fest. Well if you understand me not, I shall descend lower, though indeed, I hate to speak of my own affairs in a vulgar style, so as to be understood by every petty spirit. But as you, Avaro, are of excellent use to my operations, I shall stand upon no distance, but avoid all ceremonies with you. Understand me then. When God almighty had created all the hosts of heaven, every angel was perfectly pleased with his station; the most solid and joyous contentment reigned among them, and united the ethereal inhabitants who were, in those days, very numerous. No one so much as wished his station altered. No one thought himself capable of higher felicity and preferment than he enjoyed. The adventurous Satan himself, though he has not been blest with one moment's rest ever since I was born, before that time possessed all the sublime and refined pleasures, his exalted capacity was capable of. And well might he be pleased with his station seeing he was a mighty prince among the angels, next in greatness to the Son of God, who was appointed lord lieutenant of the creation. And a mighty prince in heaven he would have continued, had he not afterwards become a candidate for omnipotence. As for me I was not born then, but I have heard old Satan, my father, with flames of malice and indignation darting from his eyes, tell how the most perfect harmony existed among the hosts of paradise; until it happened that a declaration was made from the lofty throne, that the Son of God was predestinated at a time appointed, to assume a nature inferior to that of angels; and the Most High commanded that, in that nature, all the angels of God should worship the Son, even as they worship the Father, and that

all should submit to the government of the man whom God delighted to honor.

At this instant I was begotten in Satan's alarmed breast. And cried out, 'Tis enough that such exalted spirits as we submit to him in his present unincarnate state. But working and submit to him in an inferior nature, let who will, I will not. What does he mean: with the Almighty debate his first and best, and make us subject to an inferior nature? No, it shall never be said, that Satan the arch-angel stooped so low! The great archangel's voice was heard, his rebellion was approved of, the standard of rebellion set up in heaven, and many millions of angels, whose natures I have changed, joined in that day, and fell into the depths of bottomless perdition. Now do you understand me?

Avar. I understand you pretty well when you say that Satan begat you; but you say, that you begat him, and millions of devils besides. It run always in my head that God had made every devil in the bottomless pit; but if I understand you aright you say you made them all.

Faß. True, I do say so, and I will not quit an hair's breadth of my just prerogative. God never did, nor ever could make any sinner, either angelic or human. Mind what I say; for I perceive you are dull of apprehension, and but of a shallow judgment. It was not I, but God who made them creatures. God created them in a holy, pure, and glorious state, and endued them with powers to preserve their primitive station, in the upper skies; But it was I, not God, who, from angels of light transformed them into devils of darkness. The very moment I was conceived, I changed them from light to darkness; from holiness to sin; from glory to dishonour; and thus, though not as creatures, yet as devils they are wholly of my formation. Do you understand me now?

Avar. Yes, sir, I understand you as to that; but you said just now, that the moment you were brought forth you killed your father. Great sir, these are dark sayings.

Faß. Aye, Avaro, so such as you they are dark; but I'll explain them. I did not mean that I annihilated his angelic nature; no, he is an angel still, although a black one. But I mean that I slew all his primitive disposition to goodness, killed the life of holiness that once was in him; deprived him of the favor of God, which some people prefer

n unto life. I made him that crooked, perverse men-
ces of divine indignation, which continually pour down
on him, whatever he is doing or wherever he flies, and
upon him only, but upon all his adherents. Was not this
ling him to purpose think you ?

Avar. Indeed it was. You had not hurt him half so much
ele, if you had deprived him of being. I wonder that
can endure the sight of you, after all that has befallen
n on your account ! You have deprived him of every
ed, and brought every evil upon him ; and yet he loves
n as he does his own soul. 'Tis strange ! wonderous
ange, Fastofus !

Fast. You'll think it stranger still, when I tell you
u he is so far from hating me, that he will do nothing
her in earth or hell, amongst men or devils, but as he is
jected and prompted to it by me. And so far is he
m repenting of what he hath done, that he hath told
: a thousand times, if it were to do again he would do it.
thing grieves the heart of old Satan so much as this,
: very man whose exaltation he opposed, whose sway he
lited, and whose person he hath still in the most perfect
horrence, is dignified, not only by a personal union with
Iovah ; but by all judgment being committed into his
nd, and the public administration of all the affairs of
aven, earth and hell, devolving upon him. Great is
torment, from the consideration that he, with all his ad-
erents, must receive their final sentence from the same per-
who, of all beings, he hates with the most consummate
red, and on whose account he hates and seeks the desti-
tion of all the creatures of God.

'Tis a perpetual hell to him, that the object of his great-
aversion, sitteth on the circle of heaven, and holdeth
n continually as with bit and bridle ; limiteth his ex-
ions at pleasure, and sovereignly appoints his license by
unalterable determination. When, through confirmed
dice and desperate resolution, Satan struggles for larger
pe, Immanuel gives him a check, saying "Hitherto
n mayest go, but no farther." And sometimes so
ire is the check, that the prince of darkness is quite ov-
rned ; and whilst sprawling on his back, for very vexa-
t, that he can go no further, he regeth, and reareth leu-

der than a thousand lions, so that all the arches of gloom Tartarus resound. Then in the anguish of horrid despair he bites his adamantine chains, foams at his mouth, and utters such dreadful blasphemies, as none but himself can utter. What is the most remarkable of all is, that the more rapidly the torrent of the Almighty's wrath pours upon him, the sonder he is of me, the cause of all his misery.

Avar. Sir, you say that Beelzebub will do nothing without your direction. If I understand this right it is not he, but you who are governor of hell. Pray, where are all his princely prerogatives then?

Fast. It is not fitting, *Avaro*, that you should criticize upon my doctrine. You ought to embrace it implicitly, and I deliver it to you.

Avar. Pardon me, great sir; you put me in mind of some of the modern parsons; for that is the very way that they want their doctrine to be embraced, implicitly, without questioning its currency. 'Tis merry enough to hear them exhort their hearers, to search the scriptures, to try the spirits, to take heed what they hear, &c. and yet still all, if any one of their hearers attempts to bring the parson's own sermon to trial by the scriptures, he is deemed a troublesome, self-conceited fellow, and if he happens to disprove his doctrine by the scripture, he is presently dealt with, and excommunicated as a troubler of Israel. For the parson would have other people's doctrine tried, and, if false, refuted; but it is impious to do so by his own. Brave days, *Falsosus*, are these! It is quite laughable to hear the modern clergyman tell their hearers, that they have a right to private judgment, and to know the mind of God for themselves; and at the same time obliging them implicitly to abide by the confession of faith already authenticated. That is uncle, the clergy will allow you to controvert the scriptures, if you choose it; but their own articles must have your implicit submission.

Fast. Well cousin, you have fairly laughed me out of my resentment, by the droll conduct of your parson. However, what I said, *Avaro*, I will maintain. It can never be said that the devil, *Falsosus*, did at any time utter his words; but I will condescend to explain my meaning. Without me, Beelzebub would be none other than an an-

t mixing myself with his angelic faculties, I render perfect devil. The same I do with all the rest of rational subjects. Beelzebub himself is but a titular

'Tis I who instigate him, that am the great devil

To tell you more, it is I who formed hell itself, as of punishment. Such is the rectitude and equity of me, that God never would, nor could, inflict any punishment without my intervention. He was ever guided in his works by his own perfections, and therefore could never have punished sinless beings. All beings would have remained sinless, but for me. So in making sin, I merited the punishment of it. For if once sin is introduced, punishment follows of course ; it being as natural for sin to be followed by punishment, as it is for the sun to send forth heat.

Nothing possibly can be a devil, but that being who is created and governed by me. Every being thus possessed and governed, whether angel or man, is a devil. But for man's sake, we ascribe only the plain name of fiends, to angels whom I govern. and to men and women under my dominion, we give the names of devils incarnate, because they inhabit bodies of flesh. The difference in the degrees of devils is not, that one is less devilish than another, but that one being possessed of more noble endowments, and more extensive qualities than others. So you see the devils of quality among us, are more intelligent, more subtle, and more crafty than devils of a vulgar race. The reason why Lucifer is head over all the infernal tribes also, is not because he is more depraved than his adherents ; but because he was originally created in a more glorious station, and was endowed with more noble endowments more exalted, and blest with more extensive natural powers. As such, being once depraved, he is capable of excelling his fellows as far, in diabolical qualities, as at first he excelled them in their heavenly

The same rule holds good, through the various degrees of my subjects. Were you to ask me, why it is that those without a body, are capable of exceeding in sweetness, those spirits who are embodied ? I would answer without hesitation, " Not because the one is less vicious, or less depraved, than the other ; but for the following very good and substantial reasons.

Although I reign and rule in the heart of every one

of them, yet whilst they are in the body, they are under particular restrictions by the almighty; so that cannot do all the evil which in their hearts I prompt to do; and therefore they cannot be so much like Beelzebub, in their actions as they would be. Fear and shame very often prevent people from gratifying their inordinate and unclean inclinations, when a love of virtue, and a fear of God, are absolutely out of the question.

2. Because the natural powers of man are very far inferior to the powers of infernal spirits. The more extensive a man's natural capacity, the nearer he may arrive to the stature of Satan, if unrestrained by the grace of God. A crafty and learned pope, is by far more like the devil than an ignorant swag bellied friar. Yea, Avaro, more enlarged the capacity of either man or devil, in as it makes him capable of the higher degrees of wickedness, even so in proportion to the natural abilities of the wicked, shall the punishment inflicted be. No wicked being more wicked as the crafty and understanding person; who, if he is not truly virtuous and holy, is truly wicked and devilish. Hence, one Hume, one Voltaire, is an hundred times more capable of being like us, than fifty H—w—ds, or even five times the number of popish priests. You may take this as a general maxim, that the most enlarged soul must be the most tormented, and not saved,

Avar. One may see by your learning, sir, what it is to be born among spirits. Why, you can converse as familiarly and fluently about the nature of angels and men, as I do about gold and silver coin. Great, great, sir, is your merit.

Engl. How should it be otherwise, Avaro, when I consider the subtilty of my nature? I am the very son of Beelzebub, and all his vassals. Petty spirits may buy their conquests one to another, but they must all be sold when courtly Fastolus opens his mouth. You, Avaro, and your kind, Discordans, &c. have all of you made as great roads upon mankind as can possibly be expected from unseemly spirits as you be; but as for me, you see I am a spirit of a comely deportment, and caressed by all. Indeed many people are now a days of opinion, that a modesty of my nature is absolutely necessary, in order to make me respectable in the world, and prevent the injuries

might be offered to them. Nor is there any who in the fatal consequences of being under my dictate those who are enlightened from above, by was given for a light to the Gentiles. I lodge in the secret caverns of the heart, and from thence my influence so imperceptibly through all the the mouth, and actions of the life, that you meet with a man or woman, who will own that they cast acquaintance with me; though with many he judicious beholder will easily perceive, that I am concerned in all they do or say.

Indeed I have often heard people declare, that I saw the devil Faltoius, nor had the least acquaintance with pride. Yet, they said, a little spirit ought to that every one might know his proper place. I perceive now, that pride itself is that same spirit which I deem so necessary, notwithstanding their freedom from it, and aversion to it.

The very same spirit Avaro, though they do not for I deceive them at every turn, being capable of turning myself into so many different shapes, and name so suitable to each, that even when I lord it with the greatest power, they remain utterly of their subjection to me. Sometimes I assume a countenance and bear the name of my avowed enemy,

Then you will see people of fashion, or those who call themselves such, descending lower than their rank, for no other reason than to get a good name. At times you may see me transformed into the likeness of a saint, and I prompt my slaves to bestow their alms, to be esteemed benevolent and generous. I have men of wealth and industry, perform such actions and no other view. And he has made his poor suffer for it many days to come, when at the same time he has his thousands out at use. Then I take upon me the name of Decency, and am greatly employed in regulating domestic affairs, descending even so low, as to take care of meat and drink, dress and company. Then I see madam extremely diligent in persuading Miss

Miss Stiff not to be seen in the company of those of inferior station. Ere you are aware, I have got the Good Breeding; and oh! what wonders of flattery

onsble civilities I work, and forward the great deshell. At this time you'll see my lady, who having taken the fashions prevailing about twenty years ago, she was under forty, is as careful as possible not to differ in the least from the customs of them who were born. She was a wife and mother. Sometimes I bear the name of a spirit of honour. Under this name I prevailed in Rome, and now reign over many of our European liers. In this character I do great execution among British Gods at the west end of London, where the enormities are deemed excusable, but the putting up an affront an unpardonable evil.

Amor. There would be nothing done, in comparison what there is, among mankind, if we appeared in our likeness, and went by our proper names: For the thousands that love us extremely while in disguise, would be ashamed of us, if we went by our proper names of covetousness and pride. As for my part, I am I perform all my works in disguise; bearing the false names of Industry, Frugality, &c. But, sir, will it you to give me some account how you first made your trance good amongst mankind.

Faust. I have already told you, that so soon as born, I obtained full dominion over the adherents of zebub: This taught the angels of the deep that the way to seduce innocent beings, was to inject my name to them; and that the seeds of pride being once sown could not fail of most abundant fruitfulness. Man was originally created in a holy and happy state, a perfect stranger to those evils which now prevail over, and reign dominant in the natural and moral world. You could have seen so much as one symptom of pride or covetousness or other vice, either in Adam or Eve, in their primitive state. They loved without unchastity, and enjoyed without uncleanness; nor were they in the least acquainted with the racking torments of jealousy. No anxious thoughts perplexing fears, nor distracting cares, disturbed their peaceful hearts. Envy, anger, shame, and resentment were strangers to the new created pair, and never found in paradise before my arrival there. Their sole duty was to contemplate the beneficence of their God.

Our eagle-eyed angel, when they saw the noble

ment of man, soon perceived that he was of the same nature which the son of God was predestinated to assume, (for, as some think he might, out of love to the human nature, appear occasionally to the heavenly hosts in the form of man*) for the resisting of which decree, they were damned to the depths of ever-burning hell. The first discovery Beelzebub made of the blessed situation in which man was created, filled his noble mind with such violent agitations of rage, envy, malice and pride, that his fury burst beyond all bounds. He stamped and raged in a most tempestuous manner; insomuch that he shook the stable firmament of hell, and brought his confederates to inquire the cause of his anguish. A council thus convened after the prince had a little recovered from the first shock of transporting rage, he related to them what he had discovered, concerning the inhabitants of Eden. Asked advice of his senators, who, to a devil, vowed speedy destruction to man. Some demur there was respecting the plan of their operations: for the impolitic part of the assembly, finding the smallness of their number, were for having man assaulted by storm; but the more sage politicians voted for craft, as the likeliest method to seduce them. At last the august assembly came to this unanimous resolution, "That the great Beelzebub should, by certain means, by him to be devised, inspire them with my nature, nothing doubting, but if that could be done, they would soon declare in favor of the devil's government."

After he had well weighed every circumstance, the arch-apostate undertook the enterprise; but did not judge it proper to exercise force against them, knowing well that if their resistance proved equal to their power, all his destructive measures must unavoidably be broken, and the enterprise miscarry. Therefore, like a wise hero and consummate politician, he resolved to accomplish by craft and subtilty, what was not to be done by open assault; nor did he think it adviseable to addres them in his own form, lest he

* Some may think that this parenthesis is an impeachment of the knowledge of Esusos, supposing that himself was ignorant, whether the Son of God did or did not assume the form of a man in his intercourse with the heavenly legions. But it ought to be observed, that this judicious devil is relating transactions, which were antecedent to the time, when he professes to have been born.

should frighten them at his first appearance, and by th means render their seduction for ever after impracticabl But judiciously concluded that the most promising meth was, to assume the body of one of their familiar domest animals which were daily under their observation. Accordingly, after long consultation with himself, and strict examining the brutal tribes, he possessed a beauteous serpent, perceiving that it was head of the reptile world, as best fitted for converse with man, with whom also it was more familiar than all the beasts beside. Thus equipped for executing the deep projected scheme, he still acted with caution becoming the most consummate experience. He cared not to attack them both at once, lest by any means they should see through his disguise, and he should occasion his own repulse; therefore he craftily lurked near them and overheard their discourse, that he might better learn which of them was the weaker vessel.

Being a spirit of great penetration, he soon found that the woman was not only the weakest but the youngest and what greatly encouraged his hope was, that the man loved the woman with the most tender affection, a circumstance very painful for him to behold. Peace being now stranger to his own bosom, it was grievous for him to see the felicity of the human pair. In consequence of these discoveries, he made no attempts upon the man; but bent all his endeavors to seduce the woman, not doubting, but if this could be effected the man would come of course, so strong was he attached to his yokefellow.

I would tell you the whole now, cousin, but I must go and assist my lady Gaiety to dress; for she is to dine with my lord Frolick to day. About four o'clock I'll meet you here.



DIALOGUE V.

INFIDELIS and IMPIATOR.

FASTOSUS and Avaro had not been long gone, before I saw Infidelis and Impiator, stalking up to the rendezvous, and, as they walked, thus conversing :

Imp. But is it possible, sir, that the papists should ascribe an equal, if not a greater glory to the blessed virgin, than to the Son of God.

Inf. It is not only possible, but certain; and, as a proof of it, I shall repeat to you one of their prayers to her; a prayer which can by no means be offensive to any of our people. "O Mary! the star of the sea; the heaven of health; the learned advocate of the guilty; the only hope of the desperate; the savior of sinners. Thou callest thyself the handmaid of Jesus Christ, but art his lady; for right and reason willeth that the mother be above the son. Pray him, and command him from above, that he lead us to his kingdom, at the world's end." Here, you see, child, that although he was believed by his apostles to be God over all; the papists have found out a way to put him under the command of his virgin mother. Not only so, but they have put him under the command of St. Ann, reputed by them to have been his grandmother, as may be seen in that famous prayer, approved and authorised by the doctors of the Sorbonne, in Paris. I'll repeat the passage, being the fourth paragraph in the prayer. "In homage of the right and power (of mother) which you had over your daughter, (Mary) and of grandmother over her son, and of their (Mary's and Jesus's) submission, which they render you." Here you see he is supposed to submit to his grandmother Ann, as well as to be under the government of his mother Mary. I could tell you strange things, son, about the popish religion, and I intend it ere long; but, for the present, I would beg of you to give me some farther account of the different cantons of your devotees. I think they were seven in number.

Imp. I shall describe them to you, sir. And it will be proper to begin with the canton of drunkards, be that is the royal canton, where I keep my court; but your good leave, I shall defer the description of it to last.

Infid. Son, your will is your law in this particular; whatever method your thoughts suggest as best.

Imp. Then I begin with the canton of swearers, most foolish and unaccountable set of people, upon the face of the earth. This canton is divided into two provinces, both which are full of people; In the first province are the false swearers, and the profane swearers, in the second

The province of false swearers, is divided into two districts, the first of which is inhabited by knights of the post, a set of gentry who get their living by giving evidence in causes to which they are perfect strangers. These knights commonly make their court to the clerk of arrais, whom, they know, is best capable of finding them employment. It is not a great many years since, a gentleman walking in the sessions-house, in the Old Baily, was accosted by one of these knights with, "Pray, sir, do you witness? Sir, I'll serve you as cheap and as well as any man," Gardiner, bishop of Winchester, formerly a mighty protector of this order of knights: And, in our day, our good friend, the father of the world, his witnesses, and not a few right reverend prelates, are men in the district of false swearers. Many a good Christian has been brought to the stake or gallows, by the fidelity, both among papists and pagans; and more especially the former, who are far from being so honest as they are represented to be: and not by half so consistent.

The second district is inhabited by the mercenary swearers. This is a race, supposed to be descended from the knights of the post; and to be sure there is a great resemblance betwixt the two. The mercenary swearers will sell a piece of goods for five shillings, and as soon as a buyer sends him a shilling, tells him that upon his life and soul, it is worth six shillings. When he meets with another seller of the same commodity, in order to obtain a good penny, he tells him that the goods for which he paid five shillings are worth six, and tells the stranger, that, "As he hopes to be saved, he gave no more than four and six pence for it." The deal

, drovers, and butchers are singularly dexterous at and of swearing. In this district, it is a prevalent opinion that a man is not fit to live in the world, unless he can to a lie.

A third division is inhabited by the foolish swearers, and the most remarkably stupid of any under the government of hell. Some of them are so accustomed to it from infancy, that they do not so much as know when they and are as destitute of design in the practice as the when it scolds the chambermaid, or as many good when they say their prayers at church. Others seem to have such a low opinion of their own probity that they need no one will believe what they say, unless every sentence is ushered in with an oath in the van, and confirmed other in the réar. Gentlemen of family, fortune and a, are stationed in this class and are extremely dexterous. Nor are the officers of the fleet and army less so, or devoid of those embellishments. The greatest of the English officers indeed, marine and military, esteem a man not fit to carry a musket, unless he can swear a hundred oaths in a quarter of an hour, without any loss of conscience.

The British army so far excels in this fine art, that they only curse the French off the field of battle, without striking a blow. So terrified are the French at the prowess of the English. Aye, father, I assure you, that this practice, is now so prevalent among the basest of the multitude, that I could pick you out a low lived boatswain, a miller, a vicar, a parson, a dwarfish drummer who can vie with an admiral; and a dwarfish drummer who can vie with a lieutenant general, for any money. Yea, I can pick you out a fellow, who cannot procure whole hog of his sect, that yet will match any nobleman or esquire in the land at swearing. And sir, if honor consists in being a adept here, the vilest pedlar may vie with the best gentry, and the very footpad may challenge a peer of the realm. The canton of swearers is a very populous and very honorable place. Here are dukes, knights of all orders, marquesses, and earls. And a very worshipful canon is too; for numbers of very respectable corporations, and justices of the peace reside in it.

He is often laughed to see a delinquent brought before the magistrate, and by him be obliged to pay two shillings for

every attested oath, when the magistrate himself, had not manhood enough to maintain conversation for ten minutes, without being guilty of profane swearing.

Infid. Pray thee, my son, what are the qualifications requisite to a justice of the peace in thy country?

Imp. Two qualifications only, sir, are requisite. The first is, that the gentleman be pretty well to live in the world, and the second, that he shall be an obsequious tool to administration. As to knowledge of the law, leave to the people, regard to moral principles, and all such stuff, they are altogether out of the question.

I was going to say, it is a very religious canton too, because here you may find a considerable number of reverend parsons, both papists and protestants. As for their oaths in use, they are various, as the fancy of the swearers inclines them. Some swear by heaven, others by the God of heaven; some swear by Christ, others by his blood and wounds; some by St. Peter, others by St. Paul; some by St. Mary, others by her virginity; some swear by the pope, others by his holiness, and by his infallibility; some by the life of their sovereign! some by the life of the devil, and some by their own lives. Some there are who swear by the church, others by the liturgy and mass; and some, for want of a better epithet, swear by their own eyes and limbs.

Infid. Indeed, son, these are a set of as foolish people, as one would wish to meet with. The devil himself would not wish them to be more foolish. One would wonder to see men of distinction, who disdain to conform to the vulgar, in other particulars, rank themselves with gipsies and sturdy beggars, in this most abject and unmanly practice. Sensible people, and some there are still among men, do not esteem a man the more for his acres of person, but for his virtue and good sense; and hence a swearing gipsy and a swearing gentleman are held as equally dishonorable. But no more of this; I intend not to become a moralist at this time.

Imp. I assure you, profitable as they are to me, I am ready to crack my sides with laughing, to see how foolishly they fight and brawl, curse and damn each other, and how ready they are to forward the devil's interest, notwithstanding its to their own everlasting ruin.

The second canton is that of thieves; and a very flourishing canton it is, notwithstanding we every session send a freight over the Stygian lake,* who no more return to their native country. This canton being very extensive; is likewise divided into several lesser cantons. The first of which contains the gentlemen thieves. A very courtly, polite, and fashionable set of people. Gentlemen thieves, are such who enjoy places of honor and trust, and are not careful of their duty to their king and country. It is observable of them, that when they are out of place, they are the greatest enemies to corruption, and the staunchest friends to liberty in the world. They are capable of no violence, but that of patriotism, so long as unprovided for; but the moment their happy stars make them place-men, they forget their patriotism, drop their enmity to royalty, and seek nothing so much as their own emolument, leaving the public to shift for itself. It is thought that not a few gentleman thieves live within an hundred miles of famous Tyburn; and some people farther think, it is greater pity that solemn tree is not more frequently graced with death: But in modern times it is quite unfashionable to hang

**The Author has often lamented the unhappy untimely end, of the malefactors hung up every session; sometimes for things perhaps comparatively trifling, and which in themselves cannot merit so severe a punishment. It does not appear from scripture, or reason, that common theft should be punished with the gallows; and especially when the matter stolen is of little value. Nor does it appear to be good policy to deprive society of a member, who might afterwards be useful, on account of some rash and unguarded invasion of his neighbor's property. Hang them once, and their services are forever lost to the community. If other methods were taken, villainy would be more successfully suppressed, and the members of society spared for usefulness. The British Senators must needs see that the hanging trade does not lessen the number of rogues, nor the untimely end of one leave suitable impressions upon the minds of others. To be bound to hard labor for the space of one year, would be more terrible than to be transported for seven: and besides, use might introduce a laborious habit, which would render stealing unnecessary. I am persuaded, that to a dissolute young man, who hates labor, to be chained to a dung cart or placed in some other vile station, would be more dreadful than Tyburn itself.*

any but the little thieves†. Those gentlemen having no principles, above ambition and avarice, to influence them being once in a place, are capable of being more injurious to the commonwealth, each of them than an hundred highwaymen; and yet Tyburn is not honored with a gentleman thief, above once in a century, much to the grief of real patriots.

Another class of gentlemen thieves, are our officers of sea and land, who impose upon their king and country, by false musters: And in a very peculiar manner those who make their own fortunes, (no matter whether in the East or West-Indies) by the fatigue of their men, who are left to remain in their original penury. These, together with commissaries for the army, agents for regiments, &c. are all stationed here.

The second subdivision is peopled by what we call fashionable thieves. A prodigious populous place is this. Here dwell legions of attorneys; vermin, who, for one shillings worth of labour, will charge their clients near the same number of pounds; and very conscientiously take pay for wilfully perverting and defeating a just cause. Here you may find gentlemen, who can procure witnesses to swear just as you would have them, and pack a jury that can give a clear verdict, over the belly of the most consistent evidence. Such a jury hath, ere now, saved a noble neck from the deserved cord, through the all-subduing power of money. To this famous division belongs the tradesman, who will take more from an unskilful buyer than he knows in his conscience his goods are worth. It is a thing very common among dealers. Also, the weak gentleman, who, in buying, will take advantage of the indigence of the feller, and pay, if he can, less than the real worth of what he buys. This practice is now so near to universal, that tradesmen deal with one another, as if they were all rogues, and as if they were all known to be rogues; and he is the best tradesman, that can best guard against the villainy of his neighbors.

† If an ingenious mechanic should die for filing a single gun, an extravagant youth be hanged, without mercy, for putting on a lady's fear, on the highway, or a vain girl, in the prime of her youth, be executed for stealing a few yards of lace, and others plundered of thousands with impunity, it shews that there must be some defect somewhere.

re dwells the careful tradesman, who if a man once him five pounds, would write down five pounds ten pence. This method is so much in vogue, that many will dare not trust their names on the tradesman's books. For my friend, Sir Roger Latepay, he has had such experience of it, that his wood is in danger. In this fashion-division dwells the tradesman, who, conscious that his capital is expended, supports his luxury and grandeur at the expence of his dealers; and many such there be in town and country. The avaricious farmers, manufacturers, and householders, who make their servants and mechanicks live under their usual wages, from the pretence of dead-weight of trade, &c. The buyer, who is conscious of his premeditation, and spends without any probable view of being hereafter able to pay, dwells in the very heart of the division; and hard by him dwells the father, who, to satisfy a depraved taste, squanders away his estate, to the ruin of his wife and children. All of these, sir, are fashionable people.

The third division is that of holy thieves. That is, men who steal in holy things. By holy thieves, I mean ungodly men, sustaining holy offices. Such is he, who enters orders, merely for the sake of a good living. All who climb over the wall, and come not in by the door, are thieves and robbers. Thieves, because they steal the portions of the priests; for, having no right to the sacerdotal functions, their participation of the altar is sacrilegious theft. Robbers because they make havock of the church, and deprive God's children of the food allowed them by their heavenly father. Here dwells shoals of popish priests, and considerable numbers of protestant clergy, of various denominations, as well as the total sum of pagan and material musics. His holiness the pope of Rome, is independent in this division, for he steals the prerogatives of God and applies them to his own private use.

The fourth division in the canton of thieves, are those whom we call the sporting thieves. Such are card-players, pug-fighters, horse-couriers, and gamblers of all sorts. I know of none of my sporting subjects, but what will win by any means, either by upright or inequitable means. Therefore, with us it is an established maxim, that the true thief is the certain thief. Here too you may find

prinees, nobles, spiritual and temporal, and judges of every rank. Ha ! ha ! ha ! how have I been ready to split my sides with laughing, to see an archbishop lay aside his mitre, and take up a pack of cards ; and the sacred judge, after having passed sentence on a criminal, lay aside all his solemnity, and put on the sprightly sportsman. Then cries I, O ! the bench ! O ! the pulpit ! O ! the gambler !

The fifth division in the canton of thieves, is inhabited by what we call fantastick thieves. A very contemptible canton this is with sensible people. Yet foolish as they are with their nostrums, they make it appear, that there are people more foolish than themselves ; for they pick the pockets of the neighbouring cantons very cleverly. Here dwell your Daffies, Godfries, Stoughtons, Fluggers, Lowthers, Jameses, Turlingtons, &c. Here the famous Mr. Mountebank is president, and Mr. Andrew Archee is his deputy. In this division nothing is heard of but pills, balgenzes, troches, balsams, elixirs, drops, cordials, and ready coin ; for the fantastical thieves can give no credit.

The sixth division consists of plain honest highwaymen. Honest, when compared with many of the others ; for when they are about to rob a man, they very honestly tell him their design, and stake but a few high words and the mouth of the pistol, against the purse and all that is in it, which, notwithstanding the odds be greatly on the traveller's side, the highwayman carries lightly off, with the watch into the bargain. Whereas many of the gentlemanly thieves, carry on their work so sily, that you know not their intention of robbing you, until long after the robbery is committed. O ! Tyburn, Tyburn, thou hast long groaned for such men as these !

Here too are many venerable priests, who, by pretending pardons, dispensations, &c. play the pick-pocket to great advantage. Much could I say about this class of veterans in the thieving trade, were I not afraid of exciting their repentment, which would be very detrimental to my design, as they lead the consciences of the laity just which way they please.

Infid. Indeed, my son, by your account of them, the highwaymen and pick-pockets, are less prejudicial to society, than many who are held to be men of great renown.

Imp. Ay, sir, a thousand times, and I can tell you that

ome of the greatest of names are enrolled in the annals of his canton of thieves. There are the Grecian and Roman heroes, almost in general, particularly great Alexander, and Julius Caesar. There is Tamerlane, there is Koxli Khan, there is Philip of Spain, and there is I. —s of France, who has as good an inclination to thriving as any body. Poor gentleman, it is not half a century since he put forth his hand to pick the pocket of George king of Britain; but he got his fingers most wofully bitten, before he could pull them in again. But what is bred in the bones will never be out of the flesh; therefore, as the English did not take care effectually to secure themselves when they had it in their power, they must expect further experience of French theft.

Infid. One would have thought that the English have had so many instances of royal theft, from that quarter, that they would have effectually prevented future danger from thence. Nor are our good friends the Spaniards less inclined to the thievish practice than their neighbours. Witness Peru and Mexico, those once opulent and populous kingdoms which now belong to them, in the same manner as the purse of gold belongs to the highwayman, who took it from the gentleman he murdered.

Imp. Ay, sir, great thieves are abundantly more hurtful to mankind, than thieves of a dwarfish size: though famous Tyburn, and the places akin to it, seldom have the honour of ushering them into the other world.

The third canton is the liars canton, a people with double tongues, and of the nature of an otter, amphibious. The great Beelzebub himself is grand president here, but is represented by two famous deputies, namely, the artful Mahomet, and the good old gentleman at Rome. Of the two, the latter is most in favor at court, because Beelzebub says, he is so very much of his own image; although, it must be owned, Mahomet bears a very great resemblance. All the holy fathers, my lords the inquisitors, with their assistant familiars. All the venerable patriarchs, and princely cardinals, reside in the metropolis near the exchange, in the principal street, which is a straight thoroughfare to hell. The bishops, of both ranks, are stationed next to them, and greatly facilitate the journey of passengers. The very populous suburbs are inhabited by the

sons of St. Ignatius ; than whom, none are more excellent at the arts of lying and evasion. And here too are abundance of friars of every order, who, though less crafty than the jesuits, are very diligent in the great work of deceit. In this country, politeness and learning have arrived at the greatest perfection. Here are abundance of courtiers, and statesmen, besides atheists and deists, highly esteemed by our people, for their learning and sense.

The famous court liars, are like a dead fish. They always swim with the stream of power. They are for or against stamp acts, and general warrants, just as the sentiments of their superiors direct. They are protestants, or intolerant papists, or neither, just as their prince is inclined, or as their own interests require. Their consciences are tender as a willow, and will turn any way with the application of a purse of gold, a place, a pension, or a peerage. When it serves their low and base purposes, you will find them patriots ; but if the good of the nation clashes with their sinister views you may find them traitors, either to church or state, or to both. Of this class were Bonner and Gardiner zealous protestants in the days of Edward the sixth, and bloody papists in the reign of his sister of scarlet memory. To this class also belonged Sharp, the archbishop of St. Andrews ; for it was not conviction, but gold, that changed his sentiments from presbytery to prelacy. All the arguments which my lords, the bishops of England, had advanced, made no more impression upon him, than an arrow would have made upon a rock of flint ; but when his Majesty came, in a rhetorical manner, to press him home with a heavy purse of gold, a coach and six, and a bishoprick, he was quite confounded, and had not a word to say for mother kirk of Scotland. Such court arguments as this, sir, stop the mouths of many a patriot ; Lord C——m is a recent proof of this. Such was the force of his elocution that it could gain battles, subdue states, reverse laws, and make placemen tremble, until he was unhappily confounded by a place, a pension, and a peerage ; and now, poor gentleman, he has nothing left to gratify his ambition but the melancholy reflection of what he once was.

There is another herd of court liars, (excuse the phrase, sir, because it is the common opinion, that of all vermin court liars are the most detestable) who fawn like a spaniel

Every prince that ascends the throne, in order to in-
 ate themselves into his favour, thereby to make sure
 his own emolument. If the manners of the prince are
 so dissolute, they caress him as their most wise and
 able monarch. Though he were as much of a dastard
 asardanapalus, they will persuade him that he may vie
 with hector for magnanimity. If he is a drunkard, or
 intemperate, they will flatter him with his temperance; or re-
 sent his luxury as a princely virtue, very becoming a
 royal personage; even if one half of his subjects be famish-
 ed for want of bread. Some of those court liars will tell
 the prince, that it is no crime at all for him to enter his
 neighbour's territories, and murder twenty or thirty thou-
 sand of his subjects, though there is really no cause given
 for their part, for the hostile invasion. Some such villians
 incited Lewis of France into a war with Britain, which
 would infallibly have proved his ruin, had he not been well
 ended by some people near St. James's.

A truly patriotic courtier is a strong pillar to the throne;
 court liars are the destruction of that prince whose ear
 governs.

It is my opinion, that a prince has need either to be a
 wise man himself, or to have very honest men about

Happy is that nation, who has a wise and prudent
 king, and at the same time honest and faithful ministers.
 Many thrones are so infested with fawning flatterers, that
 the prince is not very well acquainted with his Bible; it is
 not for him to know, whether he is virtuous or vicious.
psal. That is a book in little esteem. Great men are
 for the most part too polite to trouble themselves with its
 contents, because they are so unfavourable to their prac-

True, and by those means princes are the more
 easily deceived. For a mitred courtier may, perhaps, tell
 the prince, that it is lawful for a royal personage, to de-
 bauch the wife or daughter of one of an inferior rank; but
 unlawful for a plebeian; notwithstanding his spiritual lord-
 ship knows very well, that when God said, "Whoremong-
 ers and adulterers I will judge," he exempted not the
 king any more than the peasant; for with him there is
 no respect of persons, on account of their worldly dignity.
 Another right reverend courtier tells his prince, that it

is allowable enough in him, on the Sabbath, after the some service is over at church, to divert himself w quiet, civil game at chess, quadrille, or whatever his inclination leads him to ; and that it may be lawd some favorite nobility to assist at the sport ; but says is utterly unlawful for the husbandman and low mech though the downy doctor knows well enough, that the Almighty sanctified the Sabbath, it was not a part but the whole Sabbath he intended.

Infid. Well, impiator, whatever license the right ends, allow at court, their sable brethren in the count not less indulgent ; for in most parishes in England people may swear or pray, get drunk or communica to church or stay at home, get to heaven or hell, in their inclination leads them, for any concern his rev the parson gives himself, provided always he is not ob of his dues.

Imp. I know I am well befriended by many clergy But to return to the prince, I assure you I have often that, of all men, it is the greatest difficulty for him a good man, and get safe to heaven : he has so many him, who are base enough to commend even his vice but very few who love him well enough to correct, l rors. But if I become a moralist now, you'll suppose out of character. However, though many have exhe all their wit and good nature upon the court liars, the still the same, they lie as fast as ever for the sake of m estates, high places, &c. therefore some people call mercenary liars.

But many of the inhabitants of this canton are lobbious, and will very freely tell lies for a penny gr mongst those are the travelling tradesmen, who carry shops upon their backs. Them we call the petty de and the humble liars. But we have others more gen still, who will give you a lie fresh from the mint, w other view but to raise a laugh. These we call the s liars, because they go laughing to hell. Others we who stand in the capacity of god-fathers, and god-me who very roundly promise and vow for to do, for the what they never intend to perform. Some people call the fool-hardy liars. Next to them reside a very ven tribe, called by the name of reverend liars. Rev

because in holy orders ; and liars, because they tell my lord bishop, that they are moved by the Holy Ghost, to take upon them the office of a deacon, whereas they are moved by the hope of good living, not knowing that there is such a being as the holy ghost ; and deeming it enthusiasm to profess to be moved by him. When once put into orders, and a benefice, those worthy gentlemen rave against all who profess to be influenced in their devotion, by the holy spirit, as fanatics, enthusiasts, and madmen. Now, either my good friend the parson lies to my lord bishop, or his congregation ; but the truth is, he lies to both.

The fourth canton is, that of sabbath-breakers, which is a very populous, polite, and opulent canton indeed. The far greater part of the nobility, and other gentlemen of rank and fortune reside here. They are too well brad to worship God on Sunday, in public or private. They scorn to suppose themselves indebted to the almighty for life, & breath, and all things ; or to be accountable to him for the use they make of their time, estates, and talents. They leave it to the low lived mechanicks, to go to church or meeting, or when there, to be devout, and take notice of what they are about. Let the parson talk about heaven, hell, or what they will, they are unconcerned, never once supposing themselves endued with immortal souls.

There is my good friend, my lord Timelagg, a nobleman of the first distinction : he is so taken up through the week, with contriving how to provide for himself and his creatures, that he is in no condition to go to church on Sunday, but chooses some convenient part of it for an airing, either in the coach with my lady, or on horseback with his cousin, 'quire Idle. Mrs. Housekeeper also is very closely employed in preparing tea and chocolate against their return. Mr. Stewart is very busy in preparing his rent rolls, studiously contriving how to extract an estate for himself, out of his master's, so that he cannot go to church at any rate. The footman, and my lady's woman must needs attend their master and mistress ; the coachman and postilion must guide the machine ; the butler and groom must be within call, one to take care of the horses, and the other to furnish with claret or campaign ; so that the minister is very little obliged to his lordship for finding him an auditory to preach to.

The London tradesmen come up as near to his example as their circumstances will admit of: its are quite exhausted with the fatigues of week therefore, instead of leading their families duly you may meet squadrons of them every Saturday morning, going to regale themselves with day's pleasure, which consists in eating, carousing

Then there are your sabbath-day visitors: a people. The tea-table gossips are much cone you may find hundreds of tables, the conversation is supported at the expense of the reputation of it. For it must be observed that our gossips are so destitute of innate ideas, and are such perfect fools in the affairs of civil life, that they cannot support five minutes at a sitting, but by the help of Hence some people have said, that slander is the life of conversation. And sure enough if you pick slanderous expressions from the conversation of a you will have but a very scanty fragment remain

There are others so given up to indolence, that great part of the Sabbath in bed, on a coach or chair. These people are so exceedingly oppressed with weight of their own bodies that they can attend church nor chapel, although active enough the rest of the week: and yet they are good christians, and go to heaven when they die. And yet they do nothing of any thing but living forever; in order to eat, drink, and sleep away the Sabbath. These are the name of lazy sabbath-breakers; and all who are idle the whole morning, in preparing superfluities to live along with them.

Another class of sabbath-breakers consists of dealers, who buy or sell commodities, for the day only, on the Sabbath-day. We call them the miscreant sabbath-breakers, because they cannot trust God's customers; and slothful sabbath-breakers, because they do not provide for their families, on the six days of labor. England, with all its bravery, is horribly infected by a set of profane people, such as grocers, chandlers, barbers and bakers, who will not miss the penny on the Sabbath, any more than another day. Besides them, there are taylor, mantau and shoemakers

air late finishes, make great encroachments on the
 a, and that in the most open manner.

I thought in England, the law had made provision
 against such enormous breaches of the Sabbath.

Yes, the laws do indeed make provision for the
 punishment of such vices; but I have the pleasure of seeing
 the execution of those laws, very often lost with people who
 are only devoted to my interest; so the laws are fre-
 quently asleep, when I am awake and upon my rounds.

There is another tribe against whom there is no hu-
 man law. I mean the thinking sabbath-breakers; a careful
 and serious set of people, esteemed by all and known but

They are constantly employed through the week,
 glad of the Sabbath's approach, that they may re-
 fresh their bodily fatigue, and give a free scope to their
 minds. When they awake on the Sabbath morn-
 ing, they are deeply contemplating some transactions of the
 week, or concerting measures proper to be followed in
 the coming week. Nor does the man alter his subject when he
 enters church. No he is quite uniform: Try him, and you
 will find him all of a piece. Let the parson choose what
 he will, the other sticks to his text; so that it often
 happens when the minister thinks his auditory is collected,
 the bulk of his parish appear at church, he is mistaken;
 the greatest part of those whom he thinks to be present,
 are absent in appearance; their minds, their better part,
 are absent on other occasions.

For instance, the parson sometimes thinks that he sees
 folly and madam his lady, in the front pew of the
 church and gallery; But he is mistaken; for only their bo-
 dies are there; their minds are absent. As for the 'squire,
 he is chasing the hare or fox, over all the hedges and
 in his manor; and his lady is mentally at this ball,
 that assembly; or at this play or the other opera;
 as she is cheapening silks, at Mr. Cant's silk-mer-
 chandise hill.

Sometimes the merchant seems to be at church: How-
 ever, he is only there in body, his soul having sailed in the
 ship Bonadventure, to buy slaves on the coast of Guine-
 a, or to buy goods at Bengal or Malabar. The mercer,
 and grocer, seem sometimes to be there; but fre-
 quently it is an imposition: For although their bodies may

indeed be present, their souls are gone on a journey, to visit their customers, or left at home in the counting-house, balancing their books, or examining their tradesmen's bills, that they may know with whom they can deal to the greatest advantage; perhaps issuing forth a *capias* against 'Iquin Latepay, a gentleman well known to those dealers; or it may be, the soul is busy, entering protest against certain extravagant manufacturers.

As for the industrious farmer you may well think he has something else to employ his mind, than either sermons or prayers; for it must needs require much thought and forecast to determine right, where to sow his wheat, where his clover, and what land to set apart for hemp, how to dispose of his young colt, and the grey horse, who is in danger of losing his eyes. And he, good man, hath found from long experience, that he can contrive better at church than any where else; and being willing to thrive in the world, he will let slip no opportunity proper for advantageous consideration.

But I can tell you, sir, if the people so frequently put the cheat upon their parson, he in his turn retaliates upon them; and many times when the congregation flatter themselves that they see the parson in, and hear his voice from the pulpet, they are mistaken; for it is only his body, his soul being attending the levee of this nobleman, or the other bishop, making his court for a fatter benefice. These, sir, are some of the thinking sabbath-breakers.

Then there are the mad sabbath-breakers, a set of the very dregs of humanity; and yet by some means or other their impious practices are connived at, notwithstanding interdicted by all laws divine and human. Such are our pellet throwers in Yorkshire and Durham; our foot-ball toffers, who are found all over the nation; our leaper-runners, tavern-haunters, and all of every denomination, who exercise themselves in any sport on the Sabbath, are stationed along with the mad sabbath-breakers.

Last of all there are our religious sabbath-breakers, a strict that is formed of party zealots, and self-seekers, both preachers and hearers. As for the former, their doctrine is various. One man preaches the pope, another preaches the councils. One preaches St. Dominick, another St. Francis. One preaches episcopacy like the great Sachive

other preaches presbytery, as the only way of salvation. One preaches up mankind in general, and another es his own personal endowments in particular ; but preaching Jesus Christ, that is foreign to their purpose, is therefore left to be performed by others.

fire, you have had a view of the caution of sabreakers.

7. And a noble caution it is, my son, both rich and us, of great service to us, and vast enlargement to ritories of Beelzebub. How illustrious is the throne it Impiator ! I long to have a description of the rest r-kingdom, but for the present I must be gone, my Will you please to give me the meeting here tomorrow ?

I will, Sir. Adieu.



DIALOGUE VI.

FASTOSUS and AVARO.

PRIVY to the appointment betwixt Fastosus and I resolved to stay their coming, and had not been before I saw them at a distance, walking up the way towards me. Arrived at the usual place of conference, Fastosus struck twice with his rod on the earth, and in there arose two thrones of the blackest ebony, one of which he occupied himself, and the other was filled by his Avaro. Thus enthroned, Fastosus opened the conference, whilst I seized my pen, and sat eager to catch every fleeting sound.

Fast. You know, Avaro, when we parted in the morning, I was going to assist my lady Gaiety, to dress herself in visit to my good lord Frolick. I went accordingly, and did some hard work I assure you we had of it. As soon as I appeared before the toilet, I received orders to render myself invisible, and not to depart the room, that I might be ready to adjust the head-dress, and bosom ornaments. Yes, madam, said I, I will give your ladyship due assistance. With that I rendered myself invisible to her, but continued visible to all other beholders. So to do we went. First we ornamented the feet, which was attended with very considerable difficulty. It cost us some time in tying and untying before her ladyship was pleased to put on her own foot. At last, having finished the feet, and reviewed them several times in every position, we proceeded to the other parts of the important work. First we did as we undid every part of the finery. But our hardest labour was about the head and bosom, how to put on as much as possible out of its native form, and to expose the face so as to make sure of attracting the eyes of both Monsieur, Frisieur, who was our assistant gave his opinion, that to come up to the very zenith of the art, it was necessary she should bear an head as my

in resemblance to a ram without horns ; and Mrs. my lady's woman, told us plainly, that Mrs. Pan-
 nose province it is to establish female customs, had
 ly declared, every lady worth about one hundred a-
 ught, in a full dress, to wear her bosom quite naked.
 ly is adorned with excellent hair ; but it will not
 er except it bear a look the most unnatural possible.
 in fair as allibaster, we were obliged to daub with
 s, the colour of Beelzebub's coat, as a token of her
 to the black prince of the nether regions. But
 place these patches was a question of no ordinary
 n, and hardly resolved at last. First we tried one
 atch on her chin ; but, my lady soon perceived, that
 he beauteous dimple, which nature had there im-
 und therefore it was presently removed. Then we
 ow the cheek would answer ; but alas ! it obscured
 ely rose, which is a native there, and which my lady
 great delight to view in her glass ; on this account
 mpted the cheek from the burden. At last, after
 anxiety, and very serious consideration, it was resolv-
 : we should fix it on the middle of her forehead, re-
 ng the eye of a cyclops, and put a little one, on the
 e of her chin, beating the likeness of a mole. How-
 : coil several trials with them in both places, ere the
 s would be agreeable to her ladyship's fancy.
 r. Ah ! Falstofs, if the ladies only knew how ridi-
 they make themselves look in the eyes of the judi-
 they would be very loath thus to deform their native
 . What delicate beauty ! what perfect comeliness
 see rendered disagreeable and ridiculous, by these
 ornamens ! And how can they be but disagreeable
 sicalous, when all the decorations of nature lie con-
 , and nothing appears but the manufactory of art,
 reat supplanter of nature ? Such ladies are certainly
 deceived by you, Falstofs ; for the end proposed
 those meramorphoses is to render themselves agreea-
 the gentlemen, whereas they produce the contrary
 Art can never beget love. This is nature's work
 Art may indeed excite lust ; but nature alone be-
 at love which a virtuous lady would strive to obtain.
 range, Falstofs, that nature has so little, and affect-
 such great concern among people of fashion as we
 y ? Well, I hope you pleased her at last ?

Fag. Yes, yes, I hope I did ; but my work did not end with madam : For Mrs. Prude, her woman, who was assisting us in the equipment of her lady, and often put her tongue into her cheek, and bit her lip, to prevent her laughing out, and when she saw her mistress's vanity, as soon as I had done with her lady, beseeched me that I would put a few pins into her clothes, because she was to attend her mistress to lord Frolic's ; and notwithstanding my patience was almost spent before, I was obliged to stay ever so long pinning and unpinning her ; for Mrs. Prude affected to be a fine gent'woman, almost as much as her mistress.

But what vexed me worse than all the rest was, just as I got to the bottom of the stairs, to make my escape, the cook maid caught me in her greasy arms, and begged me to assist her to dress herself in her half-holiday clothes, as her sweetheart was to take the advantage of her lady's absence to come and visit her. I could not deny the girl, because I thought she really had need of considerable amendment, before she presented herself to her lover. So after I had pinned and unpinned a considerable time, I burst through the casement, to avoid the importunity of the laundry and chamber maids, whom I saw coming. Thus I gave them the slip ; for these ladies and their female attendants, would drudge any devil in hell off his feet, might they have their own way. But I am right glad that I am come higher from among them.

Avor. Then, sir, I perceive with all your greatness you have no objection to assisting a waiting woman or a cook maid occasionally.

Fag. No objection at all, cousin. The soul of a waiting woman will fill a vacancy in hell, as well as that of a lady. The difference is this ; the lady of honour is capable of drawing more to hell along with her, than her waiting woman can ; therefore I choose to make sure of the mistress, and for the most part the maids comes along by her example. But as soon as we get them safely inclosed within our flaming prison, we let them see we are no respecters of persons ; for the mistress and her maids, my lord and his valet, the squire and his groom, have all the same apartment allotted them, feed all at the same table, drink of the same cup, and are served by the same devil, whom they never find to be sparing of his liquor ; but to serve them plentifully, though much contrary to their inclinations.

Var. That doctrine you unpreach when you attend to them, Fastolus. You wisely keep your thumb upon . And indeed it is well so to do; for comely as your earance is, they would discard you else. Serious sights of futurity would spoil all our sport, uncle.

ast. Indeed, Avaro, I am not such an half-wit as to my lord, that his riches and grandeur, if not duly imved, will sink him lower in the bottomless abyſs, than rustie plebian; nor am I such an inconsiderate devil, to tell him that his hunting, hawking, horse-courſing, k-fighting, card playing, drinking, swearing, whoreing, are the broad way to never ending torment. Neither, I foolishly tell my lady, that baſis, assemblies, plays, are the rosy paths which lead most infallibly to ruin. no, let me alone for that; I warrant me I can keep my nſel well enough; and as for them they will find all out aſt, without any instruction.

four. If I remember right, Fastolus, when we parted, you were relating the manner in which you made your earance good amongst men. I should be glad, fir, if you be so obliging as to finish that account.

ast. I purpose it, Avaro. You may remember I told that great Beezebub, having discovered the woman to be weaker vessel, he made no attempts upon the virtuous man, but resolved, by all means, to seduce the woman; not doubting but she would bring over her husband and interest along with her. It happened one night that I had a dream, ominous of our conquest, which made me very fearful, lest any part of his, or his wife's conduct, should promote the dire event; therefore he reasoned with me concerning their duty to their Creator, gave her the best charge to keep out of the way of temptation, and I all informed her, that he was not without his fears, even on her account. But she, for her part, just as the devil would have it, resolved to seporate herself from her husband that day, which she had never done before. Whether she might to endear herself more to him by letting him see how well she would resist temptation, if any should offer, or if it rather ill to be under his tutorage, I pretend not to say; but maugre all his entreaties, she would go forth, by herself, into a distant walk, to gather some delicious berries, and in a decent repast for her and her lord, at noon.

This was an opportunity just to Beelzebub's wish, took care to improve it to advantage. I told you that previous to this he had possessed the body of a foul snake, in those days man's familiar domestic; as finding Eve at a distance from her husband, the serpent covered himself to her, and with more than animal attraction attracted her eye. Captivated with its unusual mot flood ravished with its beauties and admiring its As it drew near to her, she put forth her gentle hand ed its skin, and the subtle animal, after its manner, ed the compliment, by laying its shining head on h Their station was near to the tree of knowledge of go evil, upon which the forbidden fruit luxuriously hun this tree the serpent frequently looked, with all th uishment of ardent desire, until once he made sure th woman, observed it. "Lie still thou pretty creature, f (stroking it.) What makes thee look so earnestly prohibited fruit?" "Ah! thou fair goddess, return serpent, I have good reason to admire the sovereignty of that delicious tree: For I was created only in a station, without consciousness of mind, or the use tongue; until being on my thoughtless ramble yet I chanced to espy this amazing tree, whose fruit h such luxuriance. After a short pause, such as a brv be capable of, I climbed up the tree, and began to f the most delicious fruit that ever was eaten. Joyfu happy fate, I soon became sensible of a self-consciou capable of discerning between good and evil. Se tongue, which before cleaved to the roof of my mot untied, and I could express sentiments of joy in tl rational manner. And now when I met with you going to renew my repast on the fruit of that sovereig *Avor.* Oh! Fastosus! The most subtle schen ever was heard of! Well, this may be spoken to the of Beelzebub, when I am dead and gone.

Fast. Well, but Satan did not then know of the consequences that have since arisen from this as some part of the human race. However, having snare with all the subtilty he was master of, he tho well to assault the pure mind of Eve with unbelief, asked her, if the reason why she was so divinely be was not her feeding often upon the fruit of that

* See page 38.

reign a tree? The woman answered, "No, we have never so much as once tasted of it, but invariably observed the command of our Creator, who hath put us into this garden, and said unto us, Of every tree of the garden ye may freely eat, but the fruit of the tree of knowledge of good and evil, ye may not eat; for in the day ye eat thereof ye shall surely die." To whom the serpent. Indeed! Did he really say so? Are you not mistaken, think you? Die too! Why am not I dead then, I who have eaten of it so plentifully? No, no, you shall not die. That is only an empty threatening, to keep you in subjection to him; for he very well knows, that the moment you eat thereof, you shall be like himself, knowing good and evil; no longer be man and woman, but become gods.

The woman replied, "Aye, but my pretty creature, how shall I know that I shall be a goddess, if I should venture to eat of that desirable fruit." "Know! said the serpent; you may easily know it, if you consider that, if I, who was created only a brute beast, am by eating the fruit of this tree, exalted to humanity, you, who are more than half a God already, shall certainly, by so doing, be exalted to real divinity." With these words he injected into her bosom some seeds of my nature, which fermented to that degree, that nothing would now serve her turn but to be deified. Sagacious Beelzebub, perceiving the uproar I had made in her mind, introduced all the train of real vices, which now infect the human species; subjected her wholly to his sway; and she, as his instrument, could have no rest until she got her husband's neck also fast in Beelzebub's yoke.

Thus was pride first introduced into the terrene creation; and thus was man subjected to my powerful sway. Being brought forth in the heart of man, I arrived instantly at full growth, involved them in sorrow; enveloped them in blindness and ignorance; and instead of that happiness and dignity which Beelzebub had promised them, of becoming gods, I brought forth in them, trusty Shame, the elder born of my earthly family, and he, as a spirit of great power, made Adam and Eve fly to a thicket, to hide themselves from the presence of an offended God. Instead of becoming gods, I transformed them into the image and likeness of father Beelzebub, in which image they begat

and brought forth their children. It was now that I gat the lovely Discordans ; to us the more lovely, because he is antinatural. No sooner was he born, but he sounded a trumpet, and cried, " To arms, to arms." Then might have seen the rhinoceros and elephant, the eagle, dragon, the lion, panther and wolf appear in all the of martial spirit, and proclaim an eternal war against another : Nor were Adam and Eve exempted from domestic uneasiness themselves.

Avar. All this worked just as the devil would have and greatly enlarged the territories of hell, by annexing earth to the infernal crown. Well, uncle, I perceive your account, that you are the father of sin, in the main both angels and men.

Faust. True, Avaro, I am ; and so well is my power established, that I am the very last that shall be subdued, rooted out of the hearts, even of those that hate me, who at last shall be delivered from my yoke. This is my cousin, whether you believe it or not ; and I assure you that I have the pleasure of giving many a painful pang, even to those who curse my name and nature. I am to my story, cousin. I manifested my powerful sway over man, in the case of my faithful servant Cain ; not only his bloody revenge against his brother Abel, who had revolted from our government, but in making him dwell under his punishment.

I triumphed gloriously over the inhabitants of the deluvian world, who, for my sake, scorned to submit to the commandments of God, resolving to be guided by the thoughts of their own hearts, all of which were inspired by me ; therefore every thought and imagination of the heart was only evil continually. I wrought them up to such a degree of rebellion, that the Almighty resolved to bear with them no longer, but to sweep them away by the besom of destruction ; yet he would not do it without giving them proper warning, and calling them to repentance and reformation. One Noah, a famous preacher of righteousness, was the instrument raised up, on this occasion ; and to be sure the man preached faithfully, and devoutly : But I had the pleasure of hardening the people's hearts to that degree, that he met with nothing but a storm for his pains. Every body accounted him to be a fri-

enthusiast, fanatic, or methodist ; until the divine patience was quite worn out, and their destruction came upon them by a deluge, which swept them all from the face of the earth except this same Noah and his family ; and for my part I do not remember a time, on which hell had so many visitants at once as then.

Avar. But how could Noah and his family be saved, when the deluge came upon all the earth ?

East. Why, Avaro, it was by the help of a ship, which he was taught to build. For this same Noah was the first ship carpenter in the world ; and although a prince he was not above labouring with his hands. But it galls me to think how the Almighty mixes mercy with judgment ; for in this destruction, which he brought upon the old world, he taught the new world the most necessary and useful art of navigation, by means of which he will spread the knowledge of himself over all the earth.

After this I set up my lofty standard on the plains of Shinar. Multitudes flocked to it, and became my humble servants. It was now I projected the scheme of erecting a tower, equal in altitude to Jacob's ladder. Two special advantages, I alleged to them, would accrue from it when finished. The first, to perpetuate their name to the latest posterity. The second and greatest advantage would be, that thereby they might bid defiance to the Almighty. Such provision being made for their safety, that, on the first appearances of judgment begun, they might retire to the tower, where the waters could not follow them. But here, you may observe, I played the devil with the children of men ; for although I flattered them with such advantages, I believed in my heart, that such a presumptuous, daring undertaking, would have provoked the Almighty utterly to have destroyed them root and branch. And indeed, at one time, I thought I had gained my point ; for he did come down and confound their language, in such a manner that the great design miscarried. It was diverting to hear the bricklayer call for mortar, and, lo, a box of brick was brought him. Another calls for bricks, and the server runs for a board of mortar. One calls out for a level, and he receives a plumb-line. Another asks for a square, and a level is brought him. The bricklayers, provoked to see themselves mocked by their servants, not as

yet knowing their language to be confounded, began to lay their resentment upon the bones of their labourers; and the labourers, considering themselves as very ill used, returned the abuse upon the builders; and thus they quarrelled and bickered, until they were fain to leave off the work, and betake themselves to other employments.

But, alas! cousin, in this affair the devil was outwitted for we all thought that this haughty attempt would have provoked God utterly to destroy them. But he made use of our project only to send them abroad to people the earth the more widely to make his glories known. And to the deep mortification of all our black fraternity, especially father Beelzebub, upon the ruins of the tower was written in everlasting characters, the following motto: "Here the devil overthot himself." But this was a trifling disappointment in comparison of many other, some of which may perhaps give you an account of.

Wherever the sons of Noah went, I went along with them; and not a great number of years had the earth been dry, before I persuaded them to forge, found and carry themselves objects of religious adoration, more agreeable to their fancy, than the God who made them. And thus it was, that pagan idolatry was introduced, which, strictly speaking, is the religion of pride alone; and as the present Roman catholic religion is that of pride and covetousness.

I will tell you strange things, of my government, Avv at a time convenient; but as we were coming along, I mentioned somewhat about the clergy of France. Pray what of them, cousin?

Avv. I have often, sir, made honourable mention of the dutiful disposition of my dear children, the French sons. But I had, some years ago, occasion to try an experiment, which greatly quickened their devotion, and cleared the face of all the country with poignant sorrow. In their unwearied pursuit of the interest of the church, it is to say, by their coaxing, wheedling, and threatening people, out of their goods and chattels, for the benefit of the clergy, they were grown so fat and purse proud, they were not able to say half of the masses they were paid for, nor to attend upon the duties of their pretended devotion.

which, persisting in, they themselves would have contributed to the opening of the people's eyes to discover the cheat.

I imagined that nothing could be more suitable, than physic, to purge off some of their grossness. I went straight to Versailles, demanded an interview with the most Christian Lewis, and accordingly was introduced by one of the lords of his bed-chamber. As soon as he had done me greeting after the royal manner, proportionable to his very great esteem for me, I opened the conversation in the following manner: "My royal friend, said I, perceiving that you have been ransacking the world lately, in quest of gold, to supply your pressing and growing wants, I am come to inform you where you may meet with a store of treasures, yea, treasures in abundance, without travelling out of your own dominions." Is it possible said he. I pray thee, lovely spirit where are the golden heaps to be found?" I replied, "The clergy, the clergy, sir, are so overgrown in riches, that they are hardly able to say an hospitable mass for the dead, or even to go about to cheat and defraud people out of their money and souls as heretofore." Ungrateful villains, said he, to hoard up their money to be by them useless, when I their king, am just at the point of becoming bankrupt. I will ease them of their burden, I warrant you. I will let them for once know, that they have another master besides the pope, and leave it to them to replace their stores the nearest way they can." I was not afraid but my scheme would work to my mind; for I took him at the very nick of time, when the king of England had emptied his coffers, by destroying his naval force and trade; and, poor gentleman, he knew not well how to fill them again.

Glad of such an opportunity, he assembled the heads of the clergy, and demanded of them an exorbitant sum, in the way of a free gift. A very genteel way of robbing the church indeed! The holy gentlemen, like the dear children of their good Avatars, shewed themselves as tenacious of their gold as the paw of a lion is of its prey. They used every argument which priestly subtlety could invent; they begged both heaven and earth as protectors of their property. At last, they even told him that to command them to part with their money, was no less than robbing the Almighty; just as if the Almighty and them were partners in the trade of

priestcraft. But clergymen have the advantage of all princes, in that their cause is always the cause of God; although God has, in reality, nothing to do with them or it. They held both with teeth and hands, rather than generously to assist their sovereign, though now become almost insolvent. But you know the proverb, 'The weaker goes to the wall.' And so it was with them. He, being stronger than they, prevailed; and although their money came from their coffers like blood from their hearts, they were obliged to comply. But I can assure you, the parting with it cost them more real distress of soul, than ever the selling of their consciences to obtain it had done. The sorrow of the priests is for the most part, a farce; but their sorrow on this occasion, was deep and unfeigned.

It was not a great while after, that monasteries failed a second time, and other resources being drained; he again had recourse to the sons of the clergy; and did by them as they commonly do by the laity. I mean, their money being gone, he was content with stripping them of their plate; so that were you now to see the cabinet of a French priest, you would find it as empty of plate as Glauco the shepherd's pantry. And I am of opinion that Lewis, having once found the way to their nest, he will take care they be no more overgrown in riches. But to repair their late losses, they can now look out for a prey, with as much penetration as an eagle, and are as rapid as a panther in seizing on it.

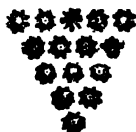
Fast. It is my opinion, cousin, that, if princes were to take care that the church should not become too rich, there would not be so many religious as there are. But who would not be a priest or a nun, when they may roll amidst the blessings of both worlds, and under the pretence of religious retirement, enjoy every thing grateful to the flesh, in the greatest luxuriance, without any labour or toil of their own? I assure you, cousin, if I were not a devil, I would choose to be a priest myself.

Avar. Being a priest is not such a great privilege now as it has been; though it is still preferable to any trade of the lay kind. The expulsion of the Jesuits has been very injurious to priestcraft. The church is sure to thrive in the reign of a prince, who is under the direction of a jesuitical confessor; and the priesthood will always find in him a powerful protector; But I fear much that the princes of

from their late advances, will at last throw off
of ecclesiastical tyranny.

in fact, cousin, it is not a little strange, that they
done it ere now. Nothing can be more prepos-
than for a prince, who hath sovereign sway over
e-dominions, to be under the control of an arro-
lest, as if it were by him that kings reign and princ-
e judgment. Or as if he were the prince of the
the earth.

ever, cousin, you forget that it is time for us to go
nocturnal circuits. Mine is very extensive ; I must
e, bid you adieu. To-morrow morning let us
e.



H

DIALOGUE VII.

INFIDELIS AND IMPIATOR.

FROM what I had heard and seen, you may think I took care not to be too late, in attending the sabbath day in Horrida Vallis, where I was had before any of you arrived, and prepared for taking down their discourse; first of which, that I heard, was by Infidelis to Impiator.

Infid. How illustrious is thy throne! How extensive are thy dominions! oh, great Impiator, my son! Be you, the greatest grandees of the earth do bow. Will please, my son, to finish your account of the remaining of your territories?

Imp. I will, sir. And you may observe that the canton is that of the adulterers and fornicators. They are divided into literal and mystical. The class of literal adulterers and fornicators are so fashionable and noted a people, that a description of them seems unnecessary and so very disagreeable, that it would be offensive to I shall therefore do no more than describe their dwellings and assure you, sir, that every individual of them is a humble servant to your son Impiator. Their dwellings on the banks of a river, the source of which is in the ocean which runs through every part of the king's dominions carrying the inhabitants along with it; and at last discharges itself in hell, where all adulterers and fornicators shall inevitably be tormented, as a proper counter-balance for their fleshly pleasures; where instead of women, they shall have devils; instead of wine, the sulphurous liquor and instead of beds of down, the boisterous billow of Phlegethon.

Next to them are the mystical adulterers, and fornicators. By whom I mean all that have any commerce with the whore of Rome, that old bawd with the scarlet gown. Or, in other words, all who have the mark of the beast either on their foreheads, or their right hands, and of whom I have this mark upon both.

By those who have the mark of the beast upon their foreheads, I mean the worthy preachers, and hearers of the Arminian doctrine of the church of Rome ; as also the trait hooped gentlemen, who believe with the charitable italians, that there can be no true faith but that which they profess, nor salvation but in their community. The far greater part of the clergy belong to the former, and the good Sandemanians belong to the latter class of doctrinal papists, or mystical adulterers.

By those who have the mark of the beast upon their right hand, I mean the practical papists, the whole bulk of the holy catholic church ; and besides them, all that do the works of the beast, after the example of that orthodox church. By the works of the beast I mean underling every part of religion, which is not founded upon scripture institution. Such, for they, are consecrating of churches, and baptizing of bells ; dedication of meeting-houses to certain saints or angels, as the patrons of parishes ; the worshipping of saints and angels, by celebrating an annual festival in honor of their name ; such are your observances of high-stivals, abstinence from meat at certain seasons of the year ; worshipping towards the east, as if God were not very where present ; bowing at the name of Jesus, as if it was more august than that of Jehovah, &c. Such, fir, with many more whom I might name, are the mystical adulterers and fornicators.

Isrl. Aye, but my son, you have not told me which are the fornicators, and which the adulterers. I want to hear that ; for the one is usually distinguished from the other.

Ans. Yes, fir, they are distinguishable enough ; for the radical profest papists, who profess not the least degree of relation to Jesus Christ, as the head of the Christian church, set out themselves to be the adorers of the whore ; who its on many waters, are held to be the fornicators ; whereas nominal protestants profess themselves married to Jesus Christ, as the great head of the Christian church, and notwithstanding this pretended marriage with him, maintain doctrinal commerce with the whore of Rome ; on which account they are to be held as the adulterers.

The sixth canton is the murderer's habitation, which is

divided into two grand divisions. In the first are many of others. These are subdivided into petty cantons the first of which live the mental murderers, just on the frontiers of the country. They are a people who, just cause, are angry with their neighbours. This flame they inwardly cherish, until revenge is begun long with hatred, envy, and malice. With them, nothing is wanting but opportunity to destroy the nation and life of the object of their hatred, with themselves; but very often it happens that their hatred and revenge destroy their subjects ere they have an opportunity of avenging themselves. The verbal murderers live to them, in a very spacious country, because they are numerous. By the verbal murderers I mean the withholders from the character of others, the good which they do deserve, and speak of them the evil which they deserve, or even the evil which they do deserve, in which they would not wish others to speak of them in like circumstances. I attend, for my part, in companies, where the conversation cannot possibly be for a quarter of an hour, but at the expense of silent acquaintance. And so fashionable is this in people that it is become a proverb, "That scandal is the salt and soul of conversation." To this petty canton all talebearers, backbiters, railers, evil surmisers, and particularly the very obliging gentry, who tack the end of all their encomiums on others; as, "He is sort of a gentleman, But; or she is an agreeable enough, But;" where you may observe that little illegible word But, stabs the gentleman and lady's conversation through and through.

Having past through this, you come into the country of those who murder with their looks. In this country may see an eye to curse a man to hell and damnation, an eye-brow call a man a scoundrel and knock him down. The Rev. Mr. Adam Gib, primate of the associate of Scotland, has lately had his heart wounded so deep by the looks of some of his elders, that it is thought he will never recover his stroke as long as he lives; But, for the good of the public, he hath prosecuted them before the presbytery, who, without enquiring into facts, sentenced the representatives of the irreverend elders to be hanged, drawn, and

ed, to the great consolation of the pious sufferer. As soon as you get out of this country, you come,

Fourthly, into a very extensive plain, inhabited by what may be called domestic murderers. A set of beings who murder with impunity, no suitable laws being provided against them.

Here dwells the parent, who spends wastefully what should regularly support his family, so that his children are brought up in the most desolate and irreligious manner, as a preparative to the most vicious practices : Hence, whether the children prove virtuous or vicious, strict equity accounts the profuse and careless parent the murderer. Near to those murderous parents lives the lascivious husband, who estrangeth himself from his lawful consort, and frequenteth the company of lewd women : Many you may find here, who, as the very worst of felons, rob their wives and children of their legal property, to support the most infamous strumpets, who, like the horseleech, are continually saying, give, give. Such men are sure to find the truth of that saying, "A whore is a deep ditch." Here it is a very common thing to see the most virtuous women, so ill used by their murderous husbands, that they languish and grieve under their affliction, until at last they die of a broken heart. No assassin ever better deserved the gallows, than such husbands ; for no assassin ever put the person whom he murdered to equal torture. The very same may be said of the lascivious strumpet, of high or low degree, who is false to her husband.

Among domestic murderers live the parents, who, for the sake of an agreeable settlement, oblige their children to marry with persons, whom they cannot possibly love. This lays a sure foundation for certain murder, and brings the party to the grave in the most distressing manner.

But if covetous parents would only consider, that a compelled marriage is worse than a poisoned dagger plunged into the bosom of their offspring, they would certainly have more compassion than to persist in the iniquitous measure. Here likewise live those, who restrain their children from marrying the objects of their choice, merely because there is a deficiency of a few hundreds, or thousands, in the fortune. Parents who can relish nothing but money, and have a wrong notion of honor, make no scruple of con-

ence, to render their children miserable all their days, rather than suffer them to marry a degree and half below themselves. It is very strange, that the laws of nations should make no provisions against this murder ; and stranger still, that those of Britain countenance and encourage it.

However, marriages are seldom happy, where the affections are not joined, prior to the matrimonial ceremony. Money may unite the persons, but it cannot unite the affections, as appears in numberless instances : Of which disconsolate, dull and heavy husbands, broken hearted wives, frequent divorces, elopements, domestic quarrels, and divided families, the natural effect of forced marriages are evidences.

There is yet another species of domestic murderers, connived at by the law. They are such who not only train up their children in idleness, but in luxury and wantonness. By these means their spendthrift sons, if of high birth, are fitted to become robbers of the nation, when their own fortunes, are spent ; and if of middle life, they are fitted for the high way and consequently for the halter. Nor is this method of training up less fatal in its influence on the female sex ; for it prepares them for the stews, or the suburbs of the stews, where gentlemen's courtizans dwell, perhaps for theft and then for the gallows. Idleness and luxury is as rank poison to the mind as arsenic is to the body. Many people, indeed, lament the young gentleman's unhappy fate, when he is going to Tyburn ; but very few censure his parents, as the first cause of his untimely end, by the manner in which they brought him up. This is some comfort to us, however, that though such domestic murderers act with impunity from man, the law of God will take such notice of them as to bring them to hell, if their crimes are not repented of. To be sure it would be more agreeable to us, to see them enter hell by way of Tyburn : But the devil cannot always have his will.

Another sort are very careful to preserve the bodies of their children, by providing diligently for them, the necessities and conveniences of life ; as they grow up, are as careful to preserve them from the highway and the stews, by putting into their hands a business by which to obtain a comfortable livelihood ; and, after all, prove the murderers of their children. For, on the one hand, they restrain

them not from bad company, which leads to destruction, company that corrupts the principles, vitiates the conduct, and leads into bad practices, such as sabbath breaking, gaming, lying, swearing, &c. Nor on the other hand, do they take any pains to cultivate their infant minds, further than to know how, when, and to whom, they should make a genteel bow, and courtesy, and how to express the modish compliments in a graceful manner. They never once deem it necessary to intill into their minds an early sense of religion and virtue.

Many parents, if their children learn a little polite behaviour, do not much care whether they read the Bible at all.

In this country too dwell duellers, boxers, boasters, and provokers; all the bands of assassins, and intriguers against men's lives. His hoary holiness is captain general of this band, and his cardinals and inquilitors are next to him in honor. Here dwell persecutors, of every name, popish episcopal or presbyterian; all who impose religion on men's consciences by the power of the sword.

The second division is that of self-murderers; and I assure you, sir, that is a very populous place, more crowded than the former. Here dwell gluttons, drunkards, and intemperate persons in general; for there are more who eat and drink themselves to death, than the fever the consumption, and the sword destroy. Idle, lazy, and slothful persons, live here, under the character of second hand murderers; their idle habits introducing diseases of the most fatal nature. The immoderately careful, also kill themselves with more anxiety. In the next town the envious are stationed; those who are as mortally wounded, by the prosperity of their neighbor, as any man can be by a dagger. In the suburbs live those whom we call the impatient; for trouble is not so very deathly as impatience under it. Over the bridge live the ambitious, a people of lofty views, who rack their heart strings by climbing. In the neighborhood of the latter live the lascivious, who kill themselves by little and little, and parboil their flesh ere they present it to the worms. I might add to this list a prodigious number besides, known among us by the name of foul murderers: But as I was never very remarkable for knowledge in mystical divinity, I shall leave to others, and proceed to

The seventh and royal canton of drunkards; which divided into two very grand divisions, the first of which inhabited by the sot, and the second by merry companions. The drinking sots are a well seasoned race, who seem to me of their ancestors had been of the brittle kind. They are a swinish set of people, always grunting, but if their lips are in the cup; unless it may be that the mounts them in the morning, and rides them until half two, then dismounts just in the middle of dinner, and eager swine vaults into the saddle, and rides them, they are lame. The ensign of the sots division is a tobacco pipe, and greatly fore breaths of a coat; and if man have business with them, he would do well to wait them in the morning, before the calf dismounts; for that they do nothing but grunt, until sleep dismount pig again. Thus they are ridden alternately by the man and the pig. The sots drink merely for the sake of liquor, and in process of time their blood becomes so inflamed they carry the arms of their company upon their faces which are dyed into a kind of bastard scarlet color grow as rough as the skin of a shark, with perpetual ples.

The second division is that of merry companions, according to men of learning, good-fellows. They abhor name, yet love the practice of drunkards. You could affront them worse, than by telling them they are in with the landlady, for the sake of her liquor. Were you ask them their reasons for frequenting the tavern, would soon tell you, that it is not for any love they to the liquor, but they go there merely for the sake of company. By the way here, they go to the wrong place seek for it; for no good company haunts taverns and houses. Good company is most likely to be found in private places; but taverns and ale-houses are quite of another cast, being public, portals, through which many pass to nether regions. Yea, such a good opinion has Beelzebub conceived of them, that many of the landladies, and daughters, are appointed his factors and agents upon earth.

It is the practice of merry companions to meet at the tavern, or some other place of public resort, as many times in the week as business will admit of, to read and pound the newspapers, give their opinion of the proceed-

nistry, of commercial transactions, or to comment
 erations of war. Sometimes they meet to play
 y call a civil game at cards, back-gammon, &c. or
 : to reproach some neighboring presbyterian parson
 fected sanctity : For you must know that they not
 sanctity itself, but its very appearance. Often you
 : them deride the fanatic, for what they call his
 nd bigoted spirit, and at the same time, applaud
 nd Mr. Liveloose, for an affable, free and gener-
 Many of those merry companions, who will by no
 ar the name of drunkard, I can pick you out, who
 k a bottle or two at a sitting, and go home betwixt
 wo in the morning, with eyes as fierce as those of

rt, sir, if you were to go through my canton of
 ls, when our men are all at work, you would hear
 oise as if Vulcan with his cyclops were there, ham-
 hunderbolts for Jupiter. And would certainly im-
 at hell had burst its belly, and poured out its en-
 ng us, on account of the hideous cursing, swear-
 ning, sinking, scolding and bawling, tearing and
 boasting, lying, cheating, and unclean words,
 d gestures, which there abound. This, sir, is the
 son, out of which I choose all my principal men ;
 u must own to be sound policy ; for if ever I can
 n to become a drunkard, I can cause him to com-
 : wickedness I please ; and I must tell you, that
 on is inhabited by men of all ranks, occupations,
 asions.

reverend father, I have given you a brief account
 minions ; but if you were to pass through the tes-
 tions, and see them all yourself, you would say,
 hundredth part has not been told you.

Oh ! my child ! my dear Impiator, how my aged
 illed with joy on hearing your pleasing story !
 is indeed : the kingdom of Prophanity ! You hon-
 ry son ! Your success does great honor to the name
 lis. But I pray, do you know any thing of a set
 : whom they call Nazarenes. They are the only
 the world who have cast off my yoke. Oh ! how
 rejoice me to hear that your craftiness had enga-
 a in your service !

Imp. I know them very well. A small body of deformed, precise creatures, hated by all the world. I assure you sir, I have done all that lies in my power to bring them under our dominion: But mortified I am to tell you, that I have never been able to conquer one of them. Immanuel hath published very strict laws in his kingdom, absolutely prohibiting his subjects from touching, talking, or having any thing that belongs to us, or so much as visiting our cantons; and they are so firmly attached to his government, that it is with the greatest difficulty, now and then we get one of them down into our mines. But when a thing does happen, my subjects have a good day of feasting and mirth; send gifts to one another, of such things they have; and the shouts of joy, "So we would have" may be heard in all the cantons of our dominions.

For instance, it happened once that Noah, who was the main, an utter enemy to our government, was induced to make a visit to the drunkard's country, which came much gladness through all the land. The triumphal was displayed upon the tents of Ham, wherever the news spread; and every man reported to his neighbour, saying, "Behold he is become like one of us." At the same time, the confederates of Senn covered themselves with sackcloth, put ashes on their heads, exchanged their psalms for lamentations, mourning and woe; until patriarch was safely returned to his own country again.

It happened also, on a certain time, that I was bold enough to inveigle David the great, within the borders the adulterer's canton, who, to cover the infamy of an expedition, rushed, with violent precipitation, into the heart of the canton of murderers. The moment of arrival was soon proclaimed among all the murderers, adulterers, who made a grand entertainment on the occasion, and invited the blasphemers to partake with them. Oh! Infidels, if you were there, certainly you would tire your sides with laughing, to see how they footed treble dance, whilst the music played, "The best of us are as bad as ourselves." And all joined together, in choice,

*"What we do in public, they do in private,
The difference is only in show."*

Then they clapped their hands and shouted, "So,

us. Now we are all on one side. The man after
 n heart hath joined our con-n union. The pharisee
 is now one of ourselves. Hypocrites, altogether
 pretend to more religion than others." Thus, fir,
 fall of one, our people concluded that all were

e fell cut in the case of Peter, the apostle, who, on
 lark night, missing his way, was, first trapped in
 nave, and then in the sweaver's gin, so that he
 e Lord who bought him, and cursed and swore,
 d not so much as know Jesus of Nazareth. I can
 then such a thing does happen, that we entrap
 Nazarenes, it greatly encrease the industry of
 s, and bends them more than ever under my yoke.
 there is no other way to Zion, but what lies di-
 ough the very heart of my dominions, there is
 hen, one of them tumbles into our mines, especial-
 lark and long nights of winter.

Now and then, child! I thought you had often
 of them at once in your dominions.

No, fir, I cannot say so. I will tell you how the
 appears. We frequently have companies of these
 ailed Nazarenes, it is true; but then the name and
 are two different things, all the world over. In-
 ring true Christianity into disgrace, the great and
 ebulb stirs up some of our country people to put
 ward habit of the Nazarenes, join their company,
 with them, almost to the borders of the kingdom
 nity; but not one of them can be persuaded to
 out of their own country. As these people pass
 road, in their own country, it is not much to be
 ar, if they do occasionally try their hands at their
 yments. But as for the real Nazarenes, I assure
 y seldom meet with one, who has curiosity, so
 o view our land as he passes through it. Even
 subtle emissaries do entrap one, let me and my
 o what we can, we never detain him beyond a
 e; when some powerful messenger is dispatched
 lies, to deliver him out of our tenacious hands.
 ive the satisfaction of often procuring them an
 ibbing, so that many of them go halting to their
 myself, have seen Immanuel meet them, in the

very midst of our kingdom, seize, bind and chastise til, with blurr'd faces, they humbly submitted to rod, and heartily blessed God, that ever the birch planted.

Infid. Aye, child, they are made to kiss the rod the plague of it ; for then they bid farewell to the of Prophanity. Oh ! were it but possible, by any harden them against the rod, what advantages reap from it ! Or indeed, could we, as I have of to do, make them faist under it, it would answer end. But, beyond all our power to hinder, Imm somehow, along with the stroke, convey sustaining Yea, sometimes, even makes the rod itself, in some pleasant, and at all times profitable to them. At we shall never be able to rob him of one of his- when he chastiseth them with a visible hand, he and comforteth them with a hand invisible.

But let us not be discouraged, nor yield the corner destroy whom we can, and let us disturb and confound minds of those whom we cannot destroy. Let us the great Beelzebub, what achievements he is forming, notwithstanding he groans in the yoke of despair. And for your encouragement, my dear let me tell you, such is your care to maintain a despot over your subjects, and such is their attachment to person and government, that both you and the assured of warm lodgings in the palace of great I as soon as this world ceaseth to be the stage of action.

Imp. Yes, sir, such is the flourishing state of the kingdom at present ; but I have my shocks at one time or other. It is but a few years since, I was terribly shocked ; I should have lost my British subjects.

Infid. Lost your British subjects, my son ! what is he, who dared to attempt any thing against a great Prophanity ?

Imp. Ah ! sir, a powerful enemy ; no less a person than George the III. He was an enemy to my power when he was only Prince of Wales ; and as soon as he ascended the throne, he more openly shewed his dislike, and published an edict, for banishing me from his dominions, and enjoined his officers to apprehend me wherever I was found ; and, under the penalty of his displeasure,

is from entertaining me at any time, especially on Sabbath day; a day, on which, I am used to get some business done for Beelzebub. Had I not been befriended by the British nobility, as well as by the sons of the land, bad days had come upon me; for I could not precept, enforced by example, be able to achieve.

He, like many princes before him, only enacted laws for me, and still continued to correspond with me himself. He would have had little to fear; but would you think he actually attempted to clear the court of me; will he swearing in his presence, nor gaming on the tabernacles in his palace, and even discourageth neatness and debauchery. Indeed, sir, if inferior magistrates had all been of the same disposition with their king, the king himself had been obliged to quit the realm, and live like the devil Crudehis.

That the king of England is a sober and virtuous man I will admit of no dispute, but the case of Impiator is desperate, whilst you and I are in such high credit with so many magistrates and placemen. We shall succeed much sooner than he. So long as inferior magistrates can be kept in subjection to us, there is no fear of defeat, let the prince be ever so virtuous. I, as an old man of the world, have seen much of mankind, and my extensive experience shall offer some things for consideration.

A king may enact good laws; but it is impossible to execute them, without the assistance of his subjects. Therefore, your kingdom, my son, can never suffer, unless we be made, which shall render all common drunkards, Sabbath-breakers, whoremongers, extortioners, incapable of the office of a magistrate. Whilst they can suffer buying and selling on the Sabbath, drunkenness and swearing, to abound in the land, with impunity, what hath Impiator to fear? I can demonstratively prove, that such magistrates are attached to the devil Impiator. No danger, my son, at all! Let the king and queen both abhor so much, unless they can get men of virtuous disestablished in places of trust, the devil Impiator will, in spite of all they can do to prevent it.

Do you think that a magistrate, who is himself a
ard, will ever strive to suppress the beastly sin of dr
ness in others ? Or that he, who is a prophane swear
tolerates the practice of swearing in his own househol
ever exert his power to suppress it in others ? Can
thought, that a man who keeps his woman, instead
wife, will be very assiduous to suppress the reigning
whoredom ? Or, that he who can, without conscience
the faces of the poor, will ever be a prompter of
Never fear it, Impiator. All you have to do is
bauch the minds of as many magistrates as you can
you will have the vulga: of course, when they see vis
with impunity.*

Imp. After all, sir, I think there is reason for son
O when we consider the power of example. You rem
how, according to tradition, it turned the heads of
Macedonian army, to the one shoulder, in the days
exander, and how it raised a hump upon most of th
teel backs in England, in the days of king Richard
of bloody memory. Now, sir, if example were to be
like effect at present, Impiator could not live in Engl

Infid. I am sensible, son, that a virtuous example
without its proper influence ; but this I have always
people are more easily drawn by example, into vice,
into things indifferent, than into virtue. Assure you
will require a stronger power than the example of a
and wisest of men, to draw a vicious person to the
virtue.

Should the virtuous example of a prince have any
ence upon others, you must take care to nick-nam
get them pointed and hissed at, and despised, and
go on very quietly.

Let us now go in quest of our kindred, my son.
pected to have seen some of them here this morning.

* *This second-sighted devil seems to have judged right
safe : for profaneness of every kind has made most awfal
ces in the present reign notwithstanding the virtue of the ju
Divorces, consequent upon conjugal infidelity, were never so
fi nce England became a nation. Masquerades and rant
received but little countenance in some former reigns, in a*

*All that the vainest heart can wish for. That this is the
 St Connelly's the pantison, and the female cotery, bear wit-*

DIALOGUE VIII.

FIDELIS, AVARO, FASTOSUS, IMPIATOR, and

DISCORDANS.

FIDELIS and Impiator had but just done talking together, and were about departing, when Fastosus, Avaro and Discordans came up the valley, and saluted each indred; in which salutation Infidelis thus began:

61. Honor and renown, to the great Fastosus! Futile contentions, to restless Discordans! and heaps of glit-
 zing wealth, to the careful Avaro! To which infernal fa-
 tion.

Fastosus replied, Darknefs and confusion surround my
 dear Infidelis! Lewdnefs and debauchery, attend my
 dear Impiator! I am glad to see so many of our family
 in the valley at once.

62. I pray you, cousin Discordans, how do you do?
 How many weeks have passed since I saw you.

63. Even jaded out of breath, uncle? How do you do,
 Rev. sir? and how do you, my worthy cousin?

64. Having with great care, caused our influences to
 upon our subjects, we came hither to the valley to re-
 ourselves with a dish of sweet conversation, which we
 will now be more agreeable, on the arrival of so many
 rated worthies. But I would know, cousin, where
 have been so long?

65. Been, uncle! I have been busy, wandering to and
 on the face of the earth, as usual, promoting the in-
 terests of great Beelzebub. So diligent have I been, that I
 had no time, since I saw you last, so much as to take
 a rest. But, as you observed just now, having left my in-
 fluences upon mankind, I hope to enjoy the pleasure of my
 dear family's company for a season.

66. How, cousin? Are you so close at it? I thought

your affairs had been urgent, only upon certain occasions.

Dis. Indeed, sir, mankind are fond of me, almost to traction. I believe I have as much business, now as any devil of the club; and I manage my affairs with much dexterity too.

Infid. What is that staff, you have in your hand, sir? And what is that looking-glass, that hangs by the side? By your looks you are too vigorous to need a staff upon; and to judge by the appearance of your son and dress, I should have thought you had as little use of a looking-glass.

Dis. You are pleased to banter a little, sir: But which is well received, is never ill delivered. This, which you call a staff, sir, is my telescope. And this glass is my inventing mirror. The two chosen instruments by which I carry on all my operations.

Imp. I thought, cousin, we devils have no need of either perspective of visual. What! is your sight bad, cousin?

Dis. No, no, my sight is as piercing as the eagle's; but, piercing as it is, I cannot do without my eyes.

Imp. Then, I suppose, the glasses are for the use of subjects. Indeed, cousin, I never took you to be a first devil before.

Dis. Not so friendly as you imagine, cousin, nor at glasses for their use, but for their abuse. For there is one who makes use of either glass, but he is abused, as long as ever he uses it. This is no very great friendship, is it?

Infid. No cousin, if so, you approve yourself the spring of great Bee'zebub. I should be glad to hear of the uses, and the manner of your operating them.

Dis. I am ready to oblige you, sir, if the great Father is pleased to permit me.

Fist. You do me honor, my son, I permit you, with my heart.

Dis. Then, sir, if you please, you shall try my telescope first. Take it in your hand, sir, and put it to your eye. Now, sir, what do you see?

Infid. See! I see the greatest mountain that ever

top of it reacheth even to the stars. Strange !
 I think there had been such a thing in the world !
 The highest mountain in Armenia is but a hillock,
 compared to this !

Now, sir, be pleased to take down the glass ; look
 with your naked eye, and try what you can

see, now I can see nothing at all, but a mole-
 hill of yards from us. But what is gone with
 the glass, think you ?

That very molehill, sir, is the mountain which you
 convince you of it, Impiator shall make the trial
 now, Impiator what do you see ?

I see why I see the wondrous mountain ; and I
 see the number of monsters, ten times as big as
 travelling up the sides of it !

Now, sir, the molehill is the mountain, and the
 monsters that inhabit it.

Amazing ! that any instrument can change the
 appearance of things, so much from the reality. Indeed,
 I can hardly believe my own eyes.

Now you shall have full conviction. Put the glass
 aside, and mind well, when I roll this ball on the
 table, tell me what it appears to you to be ?—Now,
 having seen it, what do you say ?

I am more astonished than ever. It appeared to
 me as huge as the body of Saturn, and seemed to
 fill immeasurable space. Now I am convinced,
 as I am.

That is well so far. Now you shall try the other
 telescope, and learn the wonders of miniature.
 Turn towards the other side of the valley. You see
 a oak, whose arms are extended at least two
 miles in breadth. Do you not see it, sir ?

It is ! How you talk ! I might see that tree
 as well, if I were three-fourths blind.

Not too positive sir. Take a good view of it
 through the telescope. I should not readily apprehend it with the glass.
 My cousin, I cannot fail seeing this tree at the
 distance of such a large one, and just at hand too !

I then, please to put the glass to your eye, the

contrary way to what you did before.—Now, Sir, do you see?

Infid. I can see nothing at all. What is become of the tree, think you?

Dis. Look better, Sir. The tree stands just where I did assure you.

Imp. I suppose my father has not the glass right at eye; has he, cousin?

Dis. Yes, yes, it is very right. Do you discover anything of the tree yet?

Infid. No, nothing at all. Is not the glass fallen, think you?

Dis. No, Sir, the glass is all right. But tell me you see nothing of any kind?

Infid. Yes, I see at a prodigious distance, some kind of a shrub, about the size of a common thistle. To me, it appears to be about fifteen inches high.

Dis. Look steadfastly at it, Sir, and see if you can out what species it is of?

Infid. I take it to be a small oak plant; but, at such distance, it is not easy to distinguish the species of such diminutive shrub.

Dis. Now, Sir, I perceive you discern it right; if please you may take down the glass. You see, Sir, the tree stands just where it did; and now you discover not of the shrub. Believe me, Sir, the plant which you is none other than that stately oak, magically diminished in its appearance, by the power of the glass. The oak itself hath undergone no change, neither did the ball, the molehill. All the change is only in appearance.

Infid. I am amazed at the astonishing powers of the instrument. When it is used one way, it magnifies a hill to a stupendous mountain, and a tennis ball to a world; and when used the contrary way, it reduceth an oak, or most gigantic stature, into one of the most dwarfish form. I pray you, cousin, what is the name of this instrument, and where was it invented?

Dis. Sir, the name of this amazing instrument, is *Jezebel*; it was invented by Lucifer, the most famous mathematician in hell; and is of excellent use, in forwarding the delightful work, of darkness, and securing the dominion of Beelzebub, over mankind, upon earth.

Isabel. Dear cousin, I am quite impatient to have a description of its use. It cannot fail of being of excellent vice, if skillfully managed, as I doubt not it is, in the end of Discordans.

Du. Sir, having already seen something of its amazing use, you may well believe it is very useful to me. By its partial glais it is, I saw contentions, strife and discord, wherever I come. It is my custom when I begin my operations, and intend to set people together by the ears, to visit each of them separately; apply my glais to his eye, in the magnifying way; and, as you see it is so constructed that it will turn any way, I turn it towards himself, by which he obtains a partial view of his own virtue and merit. Then apply the glais the contrary way, and direct my dope to consider his vices in the diminishing medium, by which he is made, if not wholly, to lose sight of them. Having had such a partial view of his own virtues and vices, the fool takes the former to be a thousand times greater, and the latter a thousand times less, than they really are. By these means he is prejudiced in his own favor so far, that he is ready to quarrel with all, who think not as well of him as he does of himself. Thus, I prejudice almost every man in his own favor, so far, that each looks upon himself as well worthy of general regard. From this it is, that you may meet with a drummer, who looks upon himself as more able to command well, than his colonel; or a catchpole, who deems himself fit for an alderman; and a scabby attorney, who flatters himself, that he knows more than the lord chancellor of the realm.

But for this prejudice in their own favor, you should never hear of revolutions of state, destructive wars, cruel assassinations and domestic broils, among mankind, so grateful to us infernal spirits. It is by this device, you will find the fool wiser in his own conceit than ten men who can render a reason. Yea, gentlemen, it is from the good opinion almost every man hath of himself, originally derived from the use of my partial telescope, that all divisions and animosities of every kind, and amongst every people, in church and state, do flow. Though, indeed, the gentlemen concerned in religious contentions would persuade the world that it is the glory of God, and the furtherance of the gospel, they have in view, in all their disputes and argu-

themas, which they toss and retoss against one another. The vulgar take it for granted to be so, and therefore readily join with their reverend leaders.

In the mean while, man being sufficiently prejudiced his own favor, I betake me to the following operation from whence all jealousies, backbiting, murmurings, & turnings, &c. spring, I put the diminutive end of a telescope to the eye of my dupe, and direct him thus, to hold the virtues of his neighbour. The instance of an oak, reduced to the most diminutive shrub, will convince you that a man's virtue will appear little enough, if at discernable, when viewed with my partial glass. So when the man with it examines the virtue of his neighbours, is put to his wits end to find any virtue at all, just as you were to find out the oak : but he sees, as he thinks, too much cause to conclude, that his neighbor is a very bad man. And if such a thing should be, that a man's virtue is so strong that it forceth evidence, even over the belly prejudice, by its own native lustre, its appearance is changed from its reality, as the oak to the shrub, in the foregoing experiment.

Then I direct my disciple to apply the magnifying end of the telescope, and to take an ample view of his neighbor's vices and deformity ; and this he doth to the great advantage. The two instances of a molehill transform to a mountain, and a rolling ball to a revolving world, &c. convince you how glaring a man's vices will be, when viewed with the magnifying end of my valuable telescope. Prejudice.

On obtaining this discovery, says my dupe, " Ah ! how glaring his vices appear ! When I sought for virtue, could not discern so much as the smallest of her traces in him ; but now I seek for his vices, truly there is nothing to be seen. Can he be a christian ? No, surely ! this be christianity, I will forever renounce it." Thus my reverend uncle, I frequently persuade people, who are really worthless, to despise, revile and condemn those who are, in every respect, much preferable to themselves ; deny the character of virtuous men, even to the most virtuous of their day.

Infant. Now, nephew, you delight my ear indeed ; and freely own you of my illustrious kindred ; nor are you le

s in pursuit of your calling, than the greatest of eternity; the great Fastosus and I only excepted.

Gentlemen, I have been silent a long time which I am as little given to as any; but now, wonder my tongue, and I cannot but admire the art and of my cousin discordans.

Although I am no way remarkable for gratitude, you, cousin Impiator, for your compliment. There as, which likewise demands your attention. Will e to examine it, gentlemen?

Come, cousin, I will. Please to let me look at it. low for a fresh surprise. Do you please to place r, and look into it.

I will, cousin. But what is the matter, think see nothing but gross darkness. How comes this discordans?

is the nature of the instrument. Be pleased to self so as to look upon either, or all of us, in it. what do you see?

Strange! you all appear as angels of light. Did feebly know the contrary, I could have sworn upon an, or the mass book, that Impiator had been varo had been the genius of benevolence; that ad been humility; and you, Discordans, the un-acc.

liss is really more wonderful than the former. amazing power of inversion it hath, cousin? transformeth light into darkness, and darkness in-charge the appearance of a devil, into that of light. Well, Discordans, is this or not answer I know not what will. I pray you cousin, what all it?

this, sir, I call my inventing mirror; but the pro- of it is false reasoning. An instrument of the ferian construction, and most admirably adapted siding purposes. It is the oracle at which, for the , mankind enquire after the truth of any matter. what you have seen, you will readily believe is no truth in it; therefore, its discoveries, if the e known, would be deemed absolute falsehood. very careful to keep up its honor with the pro- would do but little business without it.

Fal. Right, my son, and it proves to be in high el For the ancients were not more fond of our brother A who kept his court at Delphos, than the moderns are inverting mirror of False Reasoning.

Inf. Good cousin, a word or two concerning it yea, make an oration of it, if you please ; for it will be agreeable, to Impiator himself, I dare say.

Imp. No danger of me, I assure you ! I begin to have some taste for information, all that I have bearing so very agreeable. Cousin Discordans you may proceed without any fear of bearing too hard upon patience.

Dis. But for this inverting mirror, gentlemen, I do but little against the children of men ; for excel my telescope of Prejudice is, it would be altogether but for the mirror : But by the help of this, the telescope performeth mighty deeds in favor of our government.

By this mirror it is, I cause offence to be taken where is offered nor designed ; yea, even when the good party is sought after ; and thus I foment differences, the most fervent solicitations for unity. A certain man, some thousand years since, had such a proof that he complained bitterly against our people, " When I am for peace, they are for war."

By this mirror it is, that public or private reproof only rendered useless, but even hurtful to the party ; ed, and frequently prejudicial to society. So very many people given to examine all matters in our famous that it is almost impossible to point out one man in a county, who hath wisdom enough to bear reproof with coming patience. So that if it is an argument of turn away the ear from reproof, or to harden the against rebuke, these are brave days for folly.

By this wonderful mirror, I make even the preacher not only useless to many, but offensive to some. For instance, it sometimes happens, that the preacher, as duty, exclaims against drunkenness. At that instant up to the drunkard, and hold the mirror before his immediately he begins to view the parson's conduct very uncharitable light ; and, as a guilty conscience no accuser, he concludes, it is himself that is sin " Well, says he, I see how it is ; some, spiteful per-

d him that I was drunk the other night, and he is wicked enough to expose me to all the congregation. Has he no guts of his own, that he can be so free in trumping up other people's failings? Cannot he preach the gospel without railing against individuals?"

Jeph. I have often seen it to be dangerous to our interests for a person to go with a guilty conscience to where there is a faithful ministry.

Dir. By this time, I clap my telescope to his eye, and test him to view the parson with it; which is no sooner done, than he exclaims, "Aye, aye, his vices are as great as mine! and greater too. If he is not a drunkard, he is something as bad: he is covetous; all know that: and he is uncharitable and spiteful." Then I turn the end of my telescope towards himself. "Well, faith he, the parson himself is more wicked by one half than I am. I meddle with no man's character. I am in charity with all men: am just and honest in all my dealings. If I hurt any body, 'tis myself, and what can the meddling fellow have to do with that?"

Thus doth this wonderful instrument invert the nature of things, so as to turn a well meant admonition into a piece of envious railery; what is really in itself a virtue, is changed in its appearance to a vice; and if the least degree of zeal appears in the delivery of reproof, it is traduced as passion and ill nature. By the use of these two new instruments, I set one great man to pull the ears of another, at the various courts of earthly princes; where, by my management, the truly worthy are frequently discredited, and the worthless advanced to power. What ups and downs succeeded each other in the court of Versailles; the days of madam Pompadore, when not the merit of the hero, but the attachment to that lady, was considered! he was a true pompadonian; he was sure to be advanced: never much of the calf his disposition had imbibed; but an anti-pompadonian down he came, though he were wise as Ulysses, and valiant as the son of Thetis. And it sared with them in their bad success in the late war.

Jeph. I suppose the public would never object to their seeing enjoying the common privilege of man, in having a private friend near his person, were it not that the party selected for that purpose is apt, intolently and inconsider-

ately, to crowd his own dependants, qualified or unqualified, into places under the government. But what I suffered for such misconduct in the last war, will be a warning to neighboring nations.

Inst. I should like to have the history of your career. And I imagine a few instances of your oper- by them will be exceedingly agreeable to all the com- if you will be so obliging as to favor us with them.

Dis. With all my heart sir. The first instance member, was in the case of Cain and Abel. As for you know he was a rebel against our government, and under the banner of Immanuel, and bore arms against monarch of darkness, to whom trusty Cain was first attached. Abel was well acquainted with the atonement, then to be made by Jesus of Nazareth had respect to it, in all the services which he offered Deity. His sacrifices and services were therefore the of faith, and consequently acceptable to God, who served. On the other hand, our friend Cain had no respect to the mediation of Immanuel, but considered his services as well deserving acceptance with Deity, in virtue of own intrinsic excellence. Of course, both him and his services were rejected. For you know whatever is faith, is sin, and consequently detestable to the Almighty. Abel offered his sacrifice, and Cain presented his gift one in faith, and the other without faith; the result Abel was accepted and Cain rejected.

As soon as I was aware of this, and saw discontent upon his countenance, I went up to Cain, and I to ply him with my instrument. "Let my Lord C said I, "try his brother's conduct in this faithful manner."

Accordingly he viewed it, and as he viewed, he said, "Ah! now I see how it is. He knew that a lamb would be more acceptable to God than Corn; he would not inform me, I suppose, lest I should share the blessing. Is this acting the part of a brother? I see through all this pretended love, his whining advice hypocritical cant."

This wrought just as I would have it. Then I led him to view himself with my telescope, which he did thus exclaimed, "Why, I am a thousand times better than my brother, Abel! I have as much righteousness in me

hand, as he hath in his whole person." Said I, "Now take a full view of your brother with this glass." He did, and as he looked, he said, "My brother is the most contemptible creature I ever beheld. I wonder not now, to hear him complain of his unworthiness, as he does in his whining way." "Look again," I said. Then said Cain, "Why Abel is so swelled with pride, that he cannot contain himself." "Look farther" said I: "Aye, replied he, I see what he aims at. He thinks I shall be his servant, and no longer his superior as elder brother."

You know it is usual for my worthy friends, Envy, Revenge, and Cruelty, to follow me in most of my enterprises. When I fell out, at this time, that those three diabolians were present; but none of them attempted to speak a word, until I had viewed his brother Abel, with my instruments, in a light the most disadvantageous to him that could be. Cain having obtained this view of Abel, up comes Envy, and thus address him: "Friend Cain, I am heartily sorry for your disgrace, and am grieved when I observe to you, that, it is my opinion you will never be able to endure your brother's greatness and prosperity, now he is accepted, and you are rejected. I am much mistaken if his ambition doth not operate, until he enslaves you entirely under his yoke. I much fear that it is what he aims at. Now my friend, as you are the elder born, it is but reasonable that you should be ruler; but for the elder to be subject to the younger is what I would advise you never to submit to." Then, said Revenge, if honest Cain will be ruled by me, he will make himself amends for all the grief he has sustained. To whom Cain: "I pray thee, thou sweet spirit, which way wilt thou have me do it? Shall I burn his tents, or destroy his flocks? What shall I do to make myself amends?" Do, said Cruelty, what thou dost please. Knock him on the head at once: Else, said Envy, he will be an eye-fore to you, all the days of your life."

Thus the matter was determined, and, accordingly, Cain took an opportunity one day in the field to murder him. In this instance, Abel's virtue and faith were considered as vicious craftiness; his sincere aiming at the glory of God, and his self-denial were, by my inverting instruments, interpreted pride and ambition. Deluded Cain Revenged himself,

not according to reality, but according to his own jealous suspicions and groundless surmises.

Infid. Realities seldom appear, Discordans, where you reign, or your operations would not be so successful as they are in common.

Dis. True sir, there is no possibility of maintaining friendship and contention, but by inspiring one man with mistaken notions of another, and each with a good opinion of himself. This is the spring of all contention.

I remember I made rude work between Jacob's wives. I think their names were Leah and Rachel, the daughters of your friend Laban, Avaro; and that too, for what either one or the other could possibly help. Rachel was plump, fair and beautiful, but withal for many years barren. Leah was less beautiful, being afflicted with tender eyes. And from these two sources I let the world see the inconvenience of polygamy or bigamy. But to pass from the discord of the women, I come to their sons, amongst whom I made a pretty sort of an inroad, which for a season yielded me exquisite pleasure.

You must know it is always more pleasure to me to stir up discord among the good and virtuous, than any people whatever; although, by the way, it is much more irrational in them, to quarrel with one another, than for those who are strangers to equal privileges. Yet, such is my destiny, that, whilst they are in this world, I can make them very often behave to one another, more like enemies than friends and brethren. However, they escape my tyranny the moment they forsake their clay, and I am forever banished from their peaceful mansions in the other world.

To return to my story. Young Joseph, son of deceased Rachel, was his father's favorite; and the fond patriarch to evince his distinguishing regard to him, clothed him in garments of many colours. This badge of affection was very uneasy on the minds of his brethren, who, to a father resolved to teach future parents the folly of partiality towards their children: yet had conduct enough to bide their resentment until a favourable opportunity should offer. It was not many years before an opportunity offered; for Joseph had a dream divinely inspired, of which I made every valuable improvement. He dreamed, "that he and his brethren were all reaping together in the field, and so I ere

as aware, his sheaf stood upright in the midst, and all brethren's sheaves stood round and made obeisance to it. Young Joseph, suspecting no harm, in his simplicity, told his dream to his brethren. Not long after, he dreamed that sun, moon and eleven stars, made obeisance to him ; in the same simplicity of heart, told his brethren this also, never once suspecting that they would comment on it to his injury.

At this time I happened to make a visit to them ; and when the matter without reserve laid before me, I requested them to examine it with my instruments, as you know I never backward when there is any hope of business. As I examined it they were unanimously of opinion, that ~~that~~ ^{that} mighty boy was but too sensible of his father's over-~~ness~~ ^{ness} for him. "Vain youth, said they, he can think of nothing but being lord over his brethren: It is evident, from repeated dreams, his mind runs upon it through the day ; but people ruminate in the day, they are apt to dream at night." Such was the sense my mirror gave of the matter. Then, said I, gentlemen be pleased to survey the matter with this telescope, meaning Prejudice. They did so, and said, "Did ever any body see such an haughty pretentious youth, as this stripling of a brother of ours is ? He may be, the young ambitious wretch feigned his dreams, more easily to introduce his supremacy ! He be our lord ! He ? His pride is boundless. It is not enough that he should lord it over his brethren, but his old father must, too, make obeisance to his arrogance."

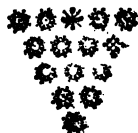
When now I called on my brother Revenge to appear ; from him I willed them to make their case known. This they did ; and he, without hesitation, (as you know he is a very witty spirit) gave them his advice. "Gentlemen, said he, the fact is evident ; but why do you perplex yourselves ? You have it in your power to prevent his aggraving. Yonder he comes, and here is a pit hard by, throw him in it, and see what will become of his dreams." "By all means, said Envy ; for you see the old man is so very fond of him, that he is ready to take his dreams for divinely inspired ; and the more foolishly the youth dreams, the fonder his father is of him ; so that it is now, as you see, well, he cares little what becomes of the rest of his children."

The sons of Jacob, in part, follow'd our advice. They cast Joseph into the pit, which happened to be dry: But the angel of compassion wrought so far upon them, that they spared his life, and sold him to a band of Ishmaelites, who were to take care to dispose of him in a foreign market, far enough from home. So you see it was by the help of these incomparable instruments, Joseph was separated from his brethren.

Insi. If right reason had been director, they would have allowed it possible that God might speak in a dream, or in a vision of the night, to the lad; and that it was time enough to punish him, when he actually became guilty of usurpation: But in your way, right reason is quite out of the question, cousin.

If agreeable to the great Fastofus, I hold it good well enough for the present, that our affairs on earth be not neglected; and let us meet here to-morrow morning for further conversation.

Fast. It is very agreeable to me, sir.



DIALOGUE IX.

PASTORUS; INFIDELIS; IMPIATOR, DISCORDANS, and AVARO.

IT was my business to mind the appointment, and give due attendance; which I resolved to do, whatever should be the consequence: Accordingly I was there, ere the arrival of the infernal gentry, whom I waited for with impatience. At last, they all came up the valley to the place of conference; where five sable thrones were ready to receive them. As soon as seated, the following converse began:

Infid. Indeed! is it possible that my lovely Impiator hath so far prevailed, as to make a Reverend vicar drink until he is fuddled? Such a conquest as this makes greatly for our interest; for when the parishioners know that the parson himself was drunk in the week, they will pay very little regard to his sermon the ensuing Sabbath. Let him preach repentance and reformation, with all the zeal he may assume, every hearer will say in his heart, "Physician, heal thyself." I always knew that you Avaro, had large dealings with many of the clergy; but not until now, that my Ion Impiator had obtained such great power over them. What! and swear too! To see a parson get drunk, or to hear him profanely swear, would give joy to the devil himself, amidst all his disappointments. I assure you, in the days of the Puritans, I would have crept forty miles on my hands and knees to have heard the one, or seen the other. But thou my son—

Imp. Indeed, sire, you may depend on what I say. Great and formidable are my enterprises. These eyes of mine have been the foot ball throne down at the church-door, on Sunday after service, in the presence of the parson; who like the father of his people, gathered up his gown, and stood patiently to see which of his flock could with greatest dexterity make it skim the sky. This, you will say, was a prettily sort of transit, made by the holy man, from worshipping

the God of heaven to serve the devil Impiator. Ah, gentlemen, were I but an eloquent spirit, I could tell you wonders, about the profaneness of both priest and people, as would rejoice your hearts, and make you confess that devils have more ascendancy over mankind than men. Oh! the young students who are training up for the ministry, are charming lads. It is but a few years, since, a young man who had been under the tuition of some of those young gentlemen, came to an overseer of the poor of the parish, at a certain university, and desired to speak with him. What is your will? said he. I am with child, said she. I returned he; but who is its father? Three gentlemen, said he; only one of them can be its father. Indeed, they are all three the fathers of my child, and are all willing to give security to the parish; And three very gentlemen they are, I assure you. I think, said the overseer, they have not behaved very civilly to you, seeing they are with child by them. O! sir, said she, they behaved very civilly to me. They got me to their room, and kept me there for above a fortnight, and all the while I attended them, and slept with them at free cost.

Avar. Well, but brother, can you assert that as fact on your own knowledge?

Imp. Yes, Avaro, I can; and more than that, the conscience is yet alive, and can at any time attest the truth of it.

Isid. Well, I think they are hopeful gentlemen, which to make ministers of the gospel; gentlemen may be of great service to our government.

Imp. It is on that account I mention the affair. And could tell you a hundred such pretty little stories.

Fa. Supposing my reverend brother Infidelis, for information of these younger devils, were to relate his history, might it not be well?

Isid. I am ready to do any thing that tends to the prosperity of our common cause; with a view to this, I have ready given Impiator some account of my birth, and enterprises; and now, for common instruction, shall proceed. Having ascended the throne of Infidelity, the thing I attempted was, to lull men into a profusion, and did not at all expect, and that there is no such devil as I have been being. When I could not so universally prevail

this as I wished, I endeavoured to persuade each of them separately, that however Infidels might reign over others, for their part, he had no dominion over them. For, said I, you have a good heart, and have believed well all your days. Although, as I said before, I have conducted many of those, who fancied they had believed so well in their life time, very safely down to the chambers of horrible despair, where they were soon convinced, they never believed at all aright.

Then I endeavoured to persuade the people, that the threatenings of God's law, against sin, ought to be considered as a fancy ; and, to strengthen his doctrine I thus preached ; (for you must know I have been a great preacher in my time,) " Look you, you timorous minded mortals ; you may clearly see, that God hath created you, with all the passions and appetites that attend you ; and can you believe that he did this with a design to prohibit the gratification of them ? No, surely ! Could it be consistent with the character of that God, whose goodness is unto all, and whose tender mercies are over all his works, to endure you with these passions and appetites, and then damn you for gratifying them ? No, no, those threatenings are exhibited only to keep your consciences in awe ; but never designed to be rigorously executed. The law will make large allowances, for the inclinations, passions and infirmities of the human nature ; never fear it. The soul that sinneth need not fear dying, as the scripture hath threatened ; and man shall not be cursed, tho he continue not in all things written in the law to do them."

Here, gentlemen, you may see my fallacy, in dealing with mortals ; for although all the faculties and passions of the soul were indeed essential to its creation state, none of them were then irregular ; none acted from improper influence ; for every passion centered in its lawful and proper object. Besides, all sinful motions and desires of the heart are the effects of my dominion over man.

Then I proceeded to persuade them that God had forsaken the earth, and took now no notice of the deeds of men, so that every man might, with the greatest safety, gratify his peculiar inclination. By these means it was, the great Impiator was brought into existence, whose dominion has increased, every year, with great rapidity.

I persuaded men, that this world is the most certain good.

A bird in the hand, said I, is worth two in the bush. My fare of this world, and never fear for the other. Do you consider this as your abiding place, and build your nest in the highest branches, if possible. In this I succeeded so well, that every man by nature, and almost all by practice, look on the present world as the chiefest good. Then it was that Avaro was born in our family, and Ambitiosus was born in the family of Fastosus.

All this, you must observe, I did in disguise, or rather a state of invisibility. I dare not tell a man, when I was upon him, that my name is Infidelis: For, altho they are fond of my nature, even to distraction, there is not one of them but what hates to be told that he is concerned in me. Indeed you cannot affront any of my subjects more than by naming him after me, and calling him infidel.

Imp. That is the very case with my subjects: For as they love my service with all their hearts, they hate to be told of it. If a man should at any time reprove one of us for his enormities, you would soon hear him damn the prover, for a methodist, or puritan, or a sanctified hypocrite.

Infid. It is no manner of difficulty for me to lurk, concealed by them, in the corners of their dwellings; but I cannot possibly hide myself from Moses, the vicegerent of the Highest. He is a person of a most piercing eye, he can trace all the motions of spirit; therefore it comes to pass, that he and I have frequent bickerings. Moses is the perfection of light, and I the most consummate darkness, there is an eternal war proclaimed betwixt us, and we never meet but we are at daggers' drawing. Sometimes he comes, knocking with a tremendous hammer in doors and windows of my lodging, as if he would lay my house in a heap of ruins; whilst the people within start and tremble at every thunder-clap of his hammer. Amidst this consternation, you may hear him, from without, call them within, with a voice louder than many thunders, the name of his august Master, to bring forth the devil Infidelis, and all his train, to public execution. But I am always well befriended by the people of the house, who for the most part, tell him that neither the devil Infidelis, nor any of his train, live with them, and that his excellency needs have mistaken the door. They tell him he would do better to enquire at the house of Tom Drunkard, or Jack Swearer, where, very probably, say they, evil spirits may dwell.

This is often the beginning of a rupture betwixt him and me; for he is not to be so easily deceived. He shooteth burning arrows, with deathly vengeance, in at the window, against the people of the house, whom I exhort, by all able means, to resist to the last extremity. Never did I see the warlike Corsicans exert themselves with such valor, in defence of their liberties, as my subjects in defence of my government.

Sometimes they so beset his heavenly face, with the prayers they throw upon him, calling him severe tyrant, covet-extortioner, unjust villain, and the like, that he gives up the assault, and leaves them to my quiet possession. And I take my seal, and seal them to destruction. For you must know, it is but in some places he exerts his unfrustrated influence.

It is likewise observable, that although my subjects will not make Moses a good character, while he keeps at a distance from them, every one will fight to the knees in blood, when persecuted by him, ere they submit; so fond are they of my honor and government. Sometimes it hath happened, that irresistible force, he hath broken open the doors, seized the people of the house by the collar, dragged them to the brink of a pit called Despondency, into which he tumbled them headlong, and left them shut up in that dreary dungeon.

As soon as he is departed, I go to work, and turn some laboring brook into the pit, with a design to drown them, or throw down earth, stones, &c. on purpose to smother them; and so I continue to pester and disturb them, till I am frightened away by the sound of Immanuel's trumpet, as he himself approaches for their deliverance: you must know, I cannot stand my ground, but take to heels, when he appears. Many a time do I hear myself scolded for an hellish brat, even by those who, but very lately, would have risked life and fortune, and, with the utmost bravery, fought in the cause of prince Infidelis. As soon as they obtain a glimpse of Immanuel's glory, they have done with my yoke, & I lose their affection forever. However, as I cannot endure that rational scripture light should shine into the hearts of men, I have often been puzzled to find out proper methods to resist the power of Moses; for he is *exceedingly* turbulent sometimes, and fright-

smeth my subjects into a pretended service of his Lord
 order to appease him, the sons of men agreed to build
 temple, and dedicate it to the Most High ; rather than
 to worship him, than be destroyed by the artillery of
 Accordingly, to work they went, and built a sumptuous
 dome for divine worship, in order to stop the mouths
 never-ceasing accuser. Now, thought I, things are
 take an awkward turn with me ; if this worship is in-
 terrupted, I shall lose many of my present slaves. So
 my plodding brain to the torture, in order to find
 proper methods of prevention ; and I can tell you, my
 men, I went wisely to work. You remember that,
 for you were my Helper.

The case was this. We prepared the image of a
 fair and beautiful to the eye ; she was inwardly of
 clay, and outwardly adorned with the appearance
 burnished gold. In her right hand was a regal
 titles of state, and plumes of honor, &c. In her
 carried a heavy purse of money, and a casket of
 jewels. Upon her head was an Imperial crown,
 with sparkling gems, which dazzled the eyes of
 whilst they read the following motto, which was in
 all languages on her forehead, " I am the mistress
 whole world " We secretly conveyed this image
 corner of the temple, and placed it in such a manner
 be seen of all who entered.

I soon perceived, that the bait was suitably dressed
 idol had charms enough to attract the attention of
 ple. Ha, ha, ha, you would have laughed, until you
 were tired, had you been there, to see how the slaves
 ed asquint upon the idol, as they approached the
 God. Aye, and in the midst of their devotion, they
 cast the tail of their eye towards the place where
 After their worship was over, O how they bowed and
 ged before her ladyship ! the very parson himself
 humble reverence, and many times embraced her
 most affectionate manner. Then said I, " a fig for
 and all his threatening. I have the slaves as fast as

Imp. Indeed, sire, you played the devil with this
 But what said Moses ? Did he calmly yield the debt

Imp. No, no, he is none of your easy tempered
 I assure you. His eagle-eye soon discovered the

He did he resolve on vengeance, as appeared by the
 Laden with burning faggots he came to the temple,
 roaring like many thunders, he said, the flashes of
 indignation as he spake, "This people draweth
 none with their lips, but their hearts are far from me.
 They say from among you the accursed evil, and worship
 me with your souls, as well as your bodies, with
 hearts as well as your voices, or look for destruction,
 and the embraces of your idol."

He said, he hulled his brands amongst the people, and
 disturbed many of them. Indeed it was something
 new to see them look so ghastly, and tremble at his
 threats. In their first alarm, they were for re-
 moving the goddess out of the temple, for fear of immedi-
 ate destruction; but being a little recovered from their
 panic, the far greater part found such relinings towards
 the ship, that they could not bear the thoughts of part-
 ing her; believing still, in despite of Moses, that her
 presence was highly necessary to render religion
 safe; and rather than part with her, they resolved to
 keep the temple of God itself.

A few of them indeed, were resolute for her removal,
 and the urgent command of the heavenly accuser not
 unreasonable: But their company was very inconsi-
 derable, and their strength inadequate to the enterprise.
 When they attempted to remove her, they could not so
 as move her feet off from the pedestal; and notwith-
 standing the command was urgent, the far greater part of
 the people could not help, even in the midst of their devo-
 tions towards the idol, with an approving counte-
 nance, and there she stands to this day, adored by most,
 and even to the virtuous and good.

Great and manifold are the services which that
 wicked Idol had done to our government, among both
 Jews and others; for many of the sacerdotal tribe have
 taken a great view in their preaching, beyond a genteel liv-
 ing and further preferment; to which end, adulation and
 flattery is more studied than the gospel. If they can but
 get the world to smile upon them, they desire no more.
 Wealth, riches and honor, they may preach the gospel
 ill, for them. Let the people only pay their dues
 duly, they may choose for the pastor, whether they

will serve God or the devil, whether they will go to or hell. Brave days, gentlemen.

Isid. Yes, Avaro, the times are not to be con- of; nor indeed have they been bad for many ~~h~~ years, if circumstances are duly attended to. ~~But~~ story. In process of time, men became sensible, th the heart were fixed upon God, in acts of religious their services could not be acceptable; but how to they could not find. Being afraid the result of t quiries might prove dangerous to my interest, if ~~a~~ rupted, I advised them to make to themselves rep tions of God, in wood, stone, brass, or iron, but rathe ver or gold, alledging that, the more valuable the the more acceptable the sacrifice would be.

The sons of men no sooner heard, than apph my scheme, and resolved forthwith to put it into en Then, ere you were aware, every village was furnish one or two god-makers; a set of artificers, from wh present saint-makers in Italy, Spain, Portugal, &c. i scended; for modern times have not changed, b given a different name to this craft, by which the parsons get their wealth.

But, alas! having never seen the shape of God, time, they were obliged to form their images in the of their own fancies, which being various, it came that in one place the invisible Deity was likened to man with a venerable long beard, grasping a bunch which they called thunder. In another place he was sented as half man and half beast; yea, so variou the fancies of the artists, that in one place God all was made like a fish, in another like an eagle, or hawk in another like a log of wood, and indeed sometimes beast with four feet. So very briskly was this trade on, that all who were able to buy, had in a few year or more god-almighties, of man's making, in thei houses. The very same as our good friends, they have got almost every one a saviour in his pocket or ber. In the holy Roman church, you may find in house, a Jesus Christ of one kind or another; for all many sorts of Jesus Christs, as golden Jesus Christs, Jesus Christs, wooden, and paper Jesus Christs, all with as much craft as the ancient pagan gods.

Hear. That trade of shrine-making among the papists, is a good sort of trade; but I can tell you, it falls far short of the craft of saint worshipping, by which the priests get their wealth. Many a wooden saint there is in the holy church which hath brought into the priests' treasury above six times its weight in gold. And indeed the pagan priests reaped equal benefit from their gods; from whence we learn that priestcraft hath been the same all ages.

Infid. Some people there were, of more refined knowledge than their neighbors, who advised against the trade of god-making, saying, "We must not bow down to graven, nor molten images, nor in any wise worship them."—My priests, according to my directions, answered as follows: "It is not the image which you worship, nor do you all bow your knee to it; but being emblematic of the divine presence, it greatly assists you in your devotion." This learned reasoning calmed the consciences of most of the dissenters, won them over to the religion by law established, and greatly wrought for the good of the church.

Dis. Why, sir, that is the very apology which the papists make for image worship, relief-adoration, &c. but indeed it is no wonder, seeing their religion is one and the same with that of the pagans.

Infid. Some few there were, rigid nonconformitists, who insisted that God must be worshipped in spirit and in truth; insisted that all idolatrous lumber should be cast out of the temple; by which the worthy clergymen, of that age, were grievously galled, that they were forced, in a pious and proper manner first to give up the heretics to the devil and cast out the flesh to death for the salvation of the soul: In the very same manner (and for much the same cause) as the holy Romish fathers excommunicated and burned the protestants. But the devil knows, by his experience, that the church has not half the power she pretends to; for out of vast numbers, which she hath generously given to him, but a very few he hath been able to receive: Notwithstanding, both the pagan, papal, and other churches, have shewn the good will, which, all along, they have borne to him and his interest.

Having fairly introduced idolatry, I tried, if possible, to draw men further off from their Maker still; and for this end I brought in gods and goddesses a numerous train. For

instance, if any man was more remarkable than others, for murdering his neighbors, or for giving large gifts to the church, i. e. the clergy, I got him deified as soon as he died, and had worship offered to him, in the same degree with saint-worship in the church of Rome; for saint-worship and hero-worship, differ only in name.

Indeed, it is but doing justice to saints, in the Roman calandar, to observe, that the greatest part of them obtained their saintship for murdering of princes, massacreeing protestants, robbing their heirs for the good of the church, or for raving mad enthusiasm. Well, I went on and prospered, until I had brought all the world, a few individuals excepted, to worship the works of mason, carpenter, blacksmith, or founder. Encourage but any trade, and it is sure to prosper: The god-making trade being universally encouraged, prospered exceedingly; for in a little time there were national gods, much the same with the seven champions of Christendom; provincial gods; country gods; parish gods; and even household gods, to the great emolument of the clergy. I think, gentlemen, you must all allow, that I have not spent my time in idleness among mankind.

Fest. No, no, brother, idleness don't suit you and me. We will leave it to foolish men and women so to spend their lives; but we will fulfil the old proverb used among them, viz. The devil is never idle. Let them enjoy their idleness in this world; we shall very likely find them enough to do in the next.

Infid. I think it is something more than seventeen hundred and sixty years ago that I had a trial of a very extraordinary nature to grapple with, such as I never had before then, nor ever shall encounter while I breathe the sulphurous smoke of the pit. Oh, it was a sore trial, gentlemen. Immanuel, a very dear lover of men, having sat at the circle of heaven for near four thousand years, with much relenting of mind, and longings for human happiness, from thence beheld the dreadful havoc I made in the world, rendering the whole posterity of Adam the children of wrath. Often did he call to the inhabitants of the earth to take me up, and burn me for a witch; but they were not much my friends to regard his advice: And indeed, had they regarded, it would have been an undertaking such as they could not execute without auxiliary strength. He sat

long, and long he wondered that there was no friend, to help against so potent an adversary ; when at last he saw there were none to help, he arose from his jasper seat, and, in a transport of love, declared that his own arm should bring salvation. According to the high determination, he dismantled himself of the robes of manifest glory, laid aside his imperial diadem, which irradiates all the coasts of light, posted down to this world, on the wings of compassion, resolved to conquer by dying.

Alarmed at such an unprecedented enterprize, I dispatched our swift winged courier, with all possible speed, to hell, to inform my great father, and the infernal divan, of the astonishing event. As soon as Fame reported her story, the monarch summoned his peers, to meet him in the flaming council chamber, there to deliberate on the matter ; and having maturely weighed every circumstance of it, it was resolved to dispatch the devil Malevolus to Fastosus and me with directions suitable to the occasion. That he, with Ambitiosus, Perfidia, Falax and me, should take up our residence at Jerusalem, with the scribes, pharisees, and doctors of the law. We immediately obeyed our instructions and succeeded admirably to our embassy. At the same time, Crudelis and Concupiscentia were appointed plenipotentaries to the tetrarchical court of Galilee, where they received infallible testimonies of Herod's esteem.

Against the time that Immanuel was to be revealed, Herod admitted our cousin Suspiciosus to frequent audiences, of which the devil Crudelis, to his everlasting honor, greatly availed himself. He persuaded the tetrarch, that, for his own safety, it was highly necessary he should kill, destroy, and cause to perish, all the children in Bethlehem, from two years old, and under in order that young Immanuel, who was formerly called the Ancient of Days, might be involved in the general massacre. This was the opening of our evangelic campaign ; since which time, we have caused the shedding of as much christian blood, as if, collected into one mass, would make a tide as deep as ever was seen at London-bridge.

At this time there appeared one John Baptist, a zealous Nazarene, and harbinger to Immanuel. He was likely to do great injury to our interest ; therefore it was thought best to have him destroyed, which, by thy means, Discordans,

we happily accomplished in part. Perhaps, Discordans, you can give a better account of that affair than I, as you were more deeply concerned in it.

Dis. I do not know that, uncle ; but I am ready to tell you what hand I had in it. You all know the man, and a trusty friend of ours he was, as any in his day. You know he most inordinately loved Herodias, his own brother Philip's wife ; and by the direction of our friend Concupientia, he added incest to his adultery, by taking her to his bed. It was about this time, that this famous Baptist, the founder of the sect called by his name, began his public ministry ; & fearless of man exclaimed against all manner of uncleanness ; for he was faithful to his commission. Well, this same austere Baptist took occasion one day in the following manner, to reprove the tetrarch for his lewdness : " Herod, said he, the God who made thee, hath, for his own glory, exalted thee to the tetrarchical dignity ; but far from studying his honor, thou askest most unworthily, and turnest his goodness to thee into wantonness. Dost not thou know, that the same God who made thee ruler in Galilee, hath said, " Thou shalt not commit adultery." Put her therefore away from thee ; if thou dost not, thou must expect that the Most High will mingle for thee the cup of his indignation."

I was then at the court of Galilee, and did not fail to improve the Baptist's admonition to the most fatal purposes, I transformed myself into the likeness of a grave courtier, a form very familiar to me, went up to the king, and held my inverting mirror before his eyes, bidding him to take a full view of the matter thus. As my humble servant he did as I directed, and immediately said, " I perceive this field-preacher, this same Baptist, is an enemy to the Roman government, and because I am a friend to Caesar, he hath taken this advantage against me doubtless to pervert the minds of the people, either to the divesting me of the tetrarchical power, or to the subversion of Caesar's government."

When I had brought him thus to misconstrue the honest designs of the Baptist, I held my partial telescope to his eye, thro which he looked with great attention, and as he looked said, " What a presumptuous wretch is this to take upon him to reprove me ! Me, who am his lord and

Master, and can soon destroy both him and his father's house. Must Herod be reprov'd by this despicable fellow with the rough garment? Is it now so low with Cæsar's deputy, the tetrarch of Galilee, that he must mildly bear the insolence of every smugling peasant? No, it is inconsistent with our dignity, to let such daring boldness pass with impunity. If a courtier, or nobleman clothed in soft raiment, had taken a little liberty with me, it might have been borne. But for this field-preacher! This Baptist, hah!"

By this time the great Revenge, that famous devil, whose liberty is so tragical, thought it time for him to appear at court, and as soon as he judg'd it convenient, thus accosted the offended king. "My lord the king, if your highness suffers such insolence as this to go unpunished, your subjects will condemn you; every paltry priest will say, You are gone the incestuous Herod; aye, the very publicans and Pharisees will alledge, that you are unworthy of the dignity you sustain, and all will censure your pusillanimity, in letting such daring insolence pass with impunity. Remember, my lord, that if wide-mouthed fame should, as is very likely, report the matter in Cæsar's ear, it is ten to one but he will cashier you, either for your reputed incest, or your want of magnanimity. Sir, for your honour's sake, cast him into prison." Herod was easily persuaded, and John was committed to jail.

On mature deliberation, however, he was afraid of putting him to death, for he knew that the people had a good opinion of the renowned Baptist; therefore he lived in prison, notwithstanding Revenge made daily solicitation for his blood. On every occasion when he met with Herod, he accosted him. "Well, sir, is the Baptist dead yet? Not yet, sir? What do you mean by sparing him so long, sir? I assure you sir, he ought to die for his insolence. Sir, his crime is no less than high treason against your person." Thus he plied him daily.

It happened, at a certain time, that Herod made a great festival in honour of his own name, which festival proved fatal to the innocent Baptist; for, ever since he had given birth, the devil Revenge had taken up his lodgings with Herod as the tetrarchess. She very well knew how foolishly Herod was wont to be in his wine, and how easily his eye was to be allured with a well-performed dance,

especially if performed by a handsome young man all doubting but Herodina her daughter, would the king, so far as to bring about the much desire of John Baptist, she decked her in superb array, her what to ask, if he should be pleased with her, she went into the hall, where Herod and his nobles were sitting. There she footed the hornpipe with such grace that the mistaken eye of the tetrarch took her for a queen and swore that he would offer a great sacrifice, the value of one half of his kingdom, if her highness only deign to inform him what sacrifices were acceptable to her. She replied, "Human sacrifices are not in my light. Give me then the Baptist's head in a dish."

Now there began a horrid scuffle in the tetrarch's hall. If he fulfilled not his oath, he thought he lost his kingdom with his nobles, who sat at table with him; and so he beheaded John Baptist, according to his oath he exposed his head to the resentment of the people.

In the midst of this scuffle, in came Revenge, the king. "I assure you, sir, John deserves his death, for his insolence to your highness." "But Fastosus, who was then at court, the great tetrarch, was left but this, to preserve his own character." Then cried Herod, "Who will go for us to behead the Baptist?" To which Crudelis replied, "I, send me." Accordingly, having obtained the king's consent, (for we can do nothing against mankind without their own consent,) he went and beheaded John Baptist.

Thus, gentlemen, you see, that by my famous False Reasoning, and Prejudice, I cause offence where there is none intended. John only fulfilled his mission, and sought the good of the tetrarch, by his repentance; but my mirror interpreted his repentance as treachery and insolence; which clearly shows, together with the appearance, quite contrary to the nature of the thing. But, reverend uncle, I prevent your proceeding story.

Infid. The cumbersome Baptist, thus dispatched all our forces against Immanuel himself, who was called Jesus of Nazareth. Many were the disputes which we had with the Jewish rabbins, and

d pharises, in which all our debates turned upon
 of our common hatred. The high-priest, Fas-
 levolus, and me, were always placed at the head
 assembly, and every article was finally referred to
 cision. The venerable high-priest addressing him-
 self, asked what I thought concerning the preten-
 this Galilean? To whom I replied, "If it please
 your presence, I think he is an arrant impostor; for
 as you know, his mother you know, his brethren
 are they not all with you? But, continued I,
 Messiah shall come, no man can tell whence he com-
 eth, whither he goeth." Gentlemen, you will always
 style, by its elegance wherever you meet with it,
 be even in the volume of revelation.

I well remember these things, and the learned
 which, at that time, I made in the Sanhedrim; and
 as we associated in such a friendly manner, I have a
 mind to repeat it to you. You have it in the follow-
 ing. "Hearken to me, ye righteous teachers of the
 virtuous governors of the Lord's inheritance, and
 I will tell you a just state of the matter. You all
 expect the expected Messiah shall descend from a virgin
 of the lineage of David; but is this the son of a
 virgin? Is his mother a virgin, being the wife of a car-
 penter? Here you will observe how I led them off from
 the truth, by attending to appearances rather than reality.
 The mother of Jesus, was actually a princess of
 the house of David, though obscure, and actually a virgin
 was conceived, though after that the wife of a
 man. Every circumstance attending his birth, cor-
 responds exactly with ancient predictions recorded in the
 Scriptures. Though, by the way, it was by no means suited to
 the expectation of the Jews. But, to my great mortifica-
 tion, I must confess, that although the great men of the
 Sanhedrim, the angels of heaven descended to hymn
 the newborn Lord. The constellations of the firmament
 bore witness to the birth of Messiah. Eastern sages heard the
 motion of the stars, and came to the city of Bethle-
 hem to offer oblations to the incarnate source of life.
 It is clear indeed are the Old Testament prophecies,
 in this affair, that the generality of the Jews were
 at that time, in full expectation of the coming of Messiah.

therefore it required great address sufficiently to blind eyes, that they should not see and know him when he came to which purpose my speech was wonderfully adapted. " You know, and all the holy rabbins know, continued I, that Messiah shall come in power and great glory; break the iron yoke of Roman servitude from off your necks, and exalt the throne of David, his illustrious ancestor, above the thrones of the kings of the earth, giving happy subjects dominion and great glory, subjecting to government all those who wish your destruction. We assembled, said I, you have chosen the great Fastolfe, your president and director. Hearken, therefore to me, I will shew you my opinion, concerning your expected Messiah, and his appearance among you. It is most probable that when he comes, he will be born of illustrious parents in the family of David, and when grown mature in years you may expect to see meet in him, a combination of all great and good qualities. By his wisdom and prowess, he will rekindle the martial spirit of the Jewish warriors, leading the armies of Israel to glory and conquest, and his throne shall be exalted above all the kingdoms of the east. You may therefore expect that, when Messiah shall come to your deliverance, you shall see an illustrious prince, attended by a warlike retinue, breathing vengeance against your enemies. But can this be him? could the Messiah think you, find nobody but poor shepherds to be the pillars of his birth? More likely if Jesus had indeed been the Messiah, he would have made choice of your reverences for his heralds. Can it ever be supposed, my venerable rabbins, that an obscure person, attended by a few despicable fishermen, can have any legal pretensions to the exalted throne of illustrious David? Or can it ever be thought that the son of a Galilean carpenter, attended by a few of the riff-raff of the people, is likely to restore the kingdom to Israel?

Besides, continued I, let him be what he may, it would bring dishonor on the princes of Israel, should they submit to be governed by the son of a mechanic.

Who knows but the coming of Messiah may be yet more glorious, and ye shall see the heavens open over your heads, he shall appear in the firmament, guarded on right and left by innumerable battalions of armed seraphs, with whom

end and stand upon the mount of Olives, before he
his triumphant entry into the holy metropolis.

Then shall he dispatch his flaming soldiers, with
mission to kill, destroy and cause to perish all such
Gentiles, who refuse to submit to the Jewish em-
become universal. Your enemies all destroyed,
ll be your felicity and glory, for he shall reign a-
in righteousness, peace and glorious prosperity,
generations.

om, my worthy rabbins, will he come, but to such
ion of righteous men as yourselves. Ye yourselves
fles of your own righteousness and devotion. None
r prayers; none give alms more publicly than

So great is your zeal for religion, that ye rob-
ouses for the good of the church. So pious your
that my life for it, it will be imitated by the cler-
r ages. Your wicked ancestors fell very far short
iety; for they killed the prophets, and stoned
were sent unto them; but your reverences, so-
inate their murderous deeds, that you build and
their sepulchres. You may safely conclude, that
he righteous generation to whom the Messiah will
Thus I swelled their expectations so very great,
n the real Messiah was actually among them, they
m as the worst of impostors.

The great Factotus and me, having shewed our
devil Malevoias was humbly requested to speak

And he, by this time, was in a transport of rage,
ly cried out, "Away with him for an impostor
f he were the Messiah, would you ever find him
ut of Galilee? Search, and you will see that out-
e ariseth no prophet; neither can any good thing
thence. Were I in your places, I would rather
to the Romans for ever, than suffer this fellow to
r me. I hate his person; I hate his attendants;
his laws and doctrines; and, above all, I hate his
is to the crown of Israel. 'T were low times with
d, if an obscure carpenter should be exalted to
e, to reign over the Lord's inheritance."

t is time for us to attend our industrious subjects.
meet here to-morrow, at noon?

Agreed, sir. We will meet.

DIALOGUE X.

All the DIALOGUEANS present.

AS soon as the infernal gentry decamped, I went and found our parish priest at my house. It is this a good opportunity of acquainting him with my nature : But he concluded, with the rest of my neighbours, that my brain was disturbed, and that those imaginations were only the fruits of distraction. However, I thought myself capable of judging between imagination and reality, I left the parson to his mistake ; went closet to correct what I had taken down in the form of the day ; and got all ready by the next day to listen to the fable gentry. Exactly at noon they came, I found them exceedingly punctual one with another, soon as they were seated on their ebony thrones, they began their discourse ; and Infidels thus began.

Infid. It happened that the venerable rabbins, in their council, to assist at which the devils, Falax and iofus were invited. In this august assembly, the matter to be considered was, by what possible means, if wrong, they might persecute and destroy Jesus of Nazareth from the face of the earth. The great rabbins and by this time, began to fear that if some decisive and not speedily taken, all the country would become infidels. This induced them to apply to those worthy (who are known to be excellent contrivers), and to solicit their assistance. And, as they are by no means idle, they very soon gave the high sanhedrim satisfaction.

“ Venerable rabbins, said they, we are apprehensive it will be very difficult to accomplish any thing against Jesus of Nazareth, unless we can stir up enemies against him, among those of his own household, and especially those who eat bread at his table, to lift up their heel against him, for you all know his conduct is perfectly unblameable. We have, at no great distance, a notable limb of the serpent trained up in all the mazes of deep deceit and dissimulation, fitted for such perdition. Him will we persuade to

ate himself into the favour of Jesus, and to become one of his train. When this is done, he shall act the traitor, and betray him into your hands, nothing doubting but you will then take care to destroy his life, how innocent soever he may be."

"Certainly we will, rejoined the high priest; for it is expedient that one should die for the people." Accordingly the devil was dispatched to this son of treachery, whose name was Judas Iscariot, who, being a plodding treacherous man, in hope of getting a bag of money, took his audacious friend Perfidiosus, went and joined himself to the train of Jesus and obtained a part in the apostolic ministry. In the mean time, we, and the auxiliary Jews, did all in our power to prevent the advancement of his angelic kingdom, by bringing the person and ministry of Jesus into as much contempt as possible. We represented himself as a rattle, a drunkard, a Samaritan, a wizzard; and, in short, every thing that was bad. His doctrine we represented as subversive of the law; notwithstanding we knew him to be holy, harmless, and undefiled, separate from sinners; but he came to magnify the law, and make it honorable. Because his works were such, as carried their own evidence with them, and which could by no means be contested, we persuaded many of the Jews, that they were performed by the power of Beelzebub. Others, who were better informed, being stirred up by the devil Malevolus, out of pure malice, fell in with the common cry, and defamed him as one who had intercourse with Satan; and thus they sealed themselves ours; as we need never fear losing a man after he is capable of such transactions.

Jas. And who were they chiefly, father, who thus acted the devil's part so perfectly as to sin unpardonably?

Jesd. Not the vulgar, who knew not the law, I assure you; but men of priestly reverence, gentlemen in holy orders, gentlemen venerable for their erudition and literature; the doctors in divinity, the scribes of the law, the religious pharisees were the men, and their descendants have every age been their humble imitators. It is unknown how much the devil has been obliged to gentlemen of the law, and to scholiasts in general.

It happened, in process of time, our friend Judas found opportunity to betray him into the hands of the principal priests, for the goodly reward of thirty pieces of silver,

for even Judas would not serve the devil for nothing. At the same time my son Slavish Fear, who is a spirit of gigantic stature, fell upon and routed all his followers, that none of them remained with him in his last temptations. As soon as Immanuel was seized and fettered, led him in triumph to prison and judgement, where steady friends Hatred and Falsehood, were appointed messes against him, in behalf of the Commonwealth. Very hard did they swear against him, that he was brought in guilty of death, as had been agreed on beforehand. Soon as the jury of priests brought in their verdict, the Cruelists, and Pilate, who sat judge, arose and gave sentence against him; which, for its singularity, I shall repeat.

1. That the Jewish ploughers should make their furrow long and deep in his devoted flesh.

2. That his face should be marred with shame and stinging.

3. That his cheek should be bruised by the slavish blow of the barbarous smiter.

4. That he should be delivered over, for further torture to those who pluck off the hair.

5. That, in point of the greatest contempt, his temples should be torn with a mock crown of piercing thorns.

6. That he should be crushed to the earth beneath the weight of the cross, to which he was to be nailed for execution.

7. That, in his extreme torture, he should have no relief but the fourest vinegar mixed with gall.

8. That, in the most barbarous manner which our priests, and soldiers could devise, his mangled body should be stretched upon and nailed to the accursed wood.

9. As unworthy of either that he should be lifted up betwixt heaven and earth, a spectacle to devils and men, there hang till he was dead.

As soon as the sentence was denounced, the devil Malvolus cried out, "Away with him; soldiers, away with him. Come let us crucify him. His sentence is too mild. Away with the varlet to Calvary." So he led him away to crucifixion.

At the same time, our infernal nobility were struck with amazement, at the seeming power which man had gained over Immanuel; and great Beelzebub, in the midst of

onishment, thus addressed his senators ; " Once was the memorable time that we made such an attempt, to subvert the government of God, by resisting the power of Immanuel ; but great was our defeat, and dismal our overthrow. Our designs were not only frustrated ; but we ourselves, in the height of our confusion, fiercely hurled from the resplendent summit of primeval glory, into the yawning gulph of unfathomable perdition, where we are still referred in these horrible chains, to the judgement of the great and terrible day. A day, the very thoughts of which make this noble frame of mine to tremble as the quaking asph. But how it comes to pass I know not, these earthly senses of ours seem exceedingly to surpass us in power : For I when Immanuel stand fettered at the bar ; dumb as a sheep before her shearers, he opened not his mouth. I am much afraid there is some hidden mystery in it. What is this ? My daunted mind is not wont to misgive me thus !—What is this unusual tremor which now invades my heart, attend ?—I hate timidity ; and yet I cannot help fearing, that this commotion of my intellects is ominous of some event fatal to our interest.

" I cannot deem it possible that the God of heaven and earth would patiently submit to such indignities, had he not some ends to answer by it, to which we at present are strangers. Often have I prophesied true ; but O may my prophetic mind be mistaken in its present timorous forebodings ! Mean while, let us, my infernal brethren, harden ourselves in despair ; for it is now long since Hope took wing and fled from these dreary mansions. Strong in fury, and fired with revenge, let us quit ourselves like devils and avowed enemies of righteousness. As for me, I hold it good that we instantly fly to the assistance of our devoted friends the Jews. Having this unexpected opportunity, let us not fail to improve it to the best advantage ; let it not owing to our negligence, if the state of Immanuel be overturned. Let us not have the hell to reflect, that we emitted any thing which might tend to promote the increase of darkness."

Great Beelzebub finishing here, and his motion being universally approved of, all the legions of reprobate angels, few excepted, who were left, to look after the affairs of the damned, took wing for earth, to assist at the very amaze.

ing an execution. Arrived at Calvary, they formed selves into an invisible ring around the elevated cross, to their unspeakable astonishment & wonder, hung Israel, the maker of the world ; and you may be assured did not fail, as far as it was in the power of fallen to torment his oppressed soul. Ay, ay, so successful we devils, priests and soldiers that day, that no one hoped for than a decisive victory over the Son of God.

But, how shall I speak it : to the everlasting motion of the infernal peers, just as Immanuel was, to appearances, ready to expire, on a sudden he exerted mighty power, seized old Beelzebub and dashed him against the cross, then casting him to the earth he soled the head of the serpent with his heel, that there is reason to believe he will never recover as long as he lives. It would have grieved the heart of the very Cruellest self, to see the abuse which our great and venerable one received on that occasion.

Imp. Well, sire, I cannot but think how truly prophetic mind of Beelzebub foreboded his misfortune what were the rest of the chiefs adoring ? Why did the veterans flee to his assistance ?

Infid. A pertinent question indeed, considering by it is made, my son. But I assure you, we were greatly mistaken in our days as at that time. For we thought ourselves sure of the victory, to our sad end we learned, that Immanuel was strongest in death. For even when he was a dying, he laid us all under most perfect arrest ; none of us could take one step, backward or forward but as he gave permission ; being spoiled of all our power, we could not help our much less the afflicted prince. This done, he cried with a voice which shook the very foundations of earth and hell, " It is finished," and was then conveyed by death into an invisible state.

This done, once more we thought the day our own here I cannot omit that fearful stagnation of nature happened then, and the set of new preachers which was introduced. For when all under our influence, had forsaken Immanuel, who was betrayed by one, denied by many and forsaken by all his preachers, the indignant spirit not endure that sight ; as if angry and ashamed at it.

lings of the sons of men, he covered his face with a shadow, and denied one smiling ray to delinquent earth. At his Lord was ignominiously crucified. As if it had not been seized with uncommon tremor, the earth itself fell into a fit of violent convulsions, the mountains reeled, the rocks rent, the graves opened, the dead arose, and all to witness the sufferings of the God of nature. An invisible hand rent the veil of the temple, that cloth of extraordinary texture, in twain, from the top to the bottom; and a voice was heard to say, "The glory is departed from Israel and now the most holy place is laid open."

Death having conveyed Immanuel to its lonely mansions, the resolute, though maimed Beelzebub, our great prince, covered himself as much as was possible, his head being grievously broken; mustered his maimed forces and went to the assistance of Death, if possible, to keep Immanuel fast prisoner in the silent tomb. Nothing doubting, but if this should be, we should render all that he had heretofore done fruitless, null and void. The better to succeed in this important enterprise, we sealed the door of the sepulchre. We set a watch of faithful soldiers, instructed by the chief of the Jewish priests; and still to make the security stronger, the fiend did his utmost to impose weights on the buried body of Immanuel, to prevent his resurrection from theitary grave.

But, to our eternal confusion, on the third day of his visible state, he arose, shook himself from the dust, came to the door of the sepulchre, burst it open, and said hold on, I am here, who stood as sentinel next to the door of the tomb, stepped him under his feet, and by main force, wrenched from him his poisonous sting, that sad repository of all his strength. This done he said, "Henceforth, monster, hast thou no power over the people for whom I have died." Then he broke impetuously through all the lines of martial array, who stood in firm phalanx around the tomb, and rescued the lately wounded chief, who was very ill with a fever in his mind, arising from his disaster upon Mount Olivet. He took the fiend, the great Beelzebub, chained him to the axle of his chariot, mounted his seat, and rode triumphantly through the gathering crowds of joyful saints to on golden pinions descended from heaven, in solemn strains, to hymn their all conquering and triumphant Redeemer.

O my friends, my dear infernals, it must have pined your hearts with the most poignant sorrow, to see him dragged in triumph through all the hosts of saints and angels who fearless stood in blazing ranks to see the longed for solemnity; and, at the same time, to see our beloved friend Death lie gasping for life at the door of the sepulchre. Great was the confusion of the infernal brigades when they saw their principalities spoiled, and Death and Satan terribly handled: Yea, so tremendous was their amazement, that to escape the avenging hand of risen Immanuel, they retreated even to the uttermost depths of hell, and his scattered disciples again resorted to his erected standard. But the greatest disappointment and consternation was when we understood that after all our diligence and hardy exploits, we, with our auxiliary priests, &c. had done nothing, but what the hand and counsel of God had predetermined should be done; that, by our seeming victory over Immanuel he had forever subdued us under his feet; and that all our hatred, envy and cruelty, was fully recompensed into our own bosoms: now deeper damned than ever.

Aur. Ha! father, these were troubles indeed, such as do not happen every day. But it is not for us to desist from tempting when our designs miscarry, then should we not act the part of desperadoes, such as we are.

Infid. Ah gentlemen, great was the cause of my dismay; for Immanuel gave such demonstrations of his Messiahship, that all which was written in the prophets concerning him, was exactly fulfilled in his life and death. Yea, so very striking was the evidence, that many cried, "Truly this is a just man;" and others, "Truly this is the Son of God." Therefore I greatly feared that all the world would become believers in him, and consequently shake off my yoke. But I was much obliged to my good friends, the Jewish clergymen; for their reverences greatly befriended me, and warmly espoused my interest; exerted their utmost power to establish the throne of great Infidelis, and to destroy the early seeds of Christianity sown by Immanuel, and now beginning to grow.

Immanuel having, in opposition to all the powers of darkness, finished the work for which he came down to the earth, he triumphantly ascended to his native heaven, to the prime

embraces of his Eternal Father, and assumed all the
 as of empyrean glory.

Soon after this, the high festival of pentecost drew on,
 as formerly, attended at Jerusalem, in the midst of
 y thousands, who, according to the law, came up to
 hip upon that occasion, not only from Judea, but from
 ns very remote. I dreaded no harm at the hands of a
 illiterate fishermen, having not been informed that any
 e rulers, or of the scribes and pharisees, had believed
 esus; and therefore was at no pains to prevent the mul-
 de coming up to the solemnity as usual. But here was
 ther shock my kingdom sustained; for Peter, the fisher-
 h, who, so very lately, like a daitard, impiously denied
 Lord with profane oaths, now filled with the Holy
 st, stood up in the midst, and clearly proved that Jesus
 the very Messiah; and upon this occasion played off the
 y artillery of sinai on the consciences of my people,
 h was attended with success so fatal to me, that no less
 three thousand were pierced through the heart at once,
 fell on the field of action. Now it was that my evil ap-
 ensions were again alarmed, plainly perceiving that the
 ery of the word was levelled against my person, and
 the first end of the gospel was the subversion of my
 ical government. However, I drew up all the forces
 h I possibly could, in the hurry of that surprise, my
 rs crying out as they gave the volley, "These men
 runken with new wine." It was but a poor opposi-
 o doctrine so powerful, I allow; but it was the best
 could at that time be made; for we were obliged to
 at in much confusion, and leave the christian fishermen
 rs of the field.

As soon as we were a little recovered from the disorder
 which that unexpected misfortune had plunged us, I
 ioned a council of war, in which the self-righteous
 were the principal, next to our infernal train. I my-
 ave special orders, that some method should be con-
 d effectually to destroy the name of Jesus, for, said I,
 we let them alone, all the people will believe in their
 ine." In this council it was resolved, to raise an ar-
 f those who were the greatest adversaries to the name
 us, to whom orders should be given to kill, destroy,
 ause to perish, all who believed in this way, until the

Christian religion should be banished from the face of earth. This army was raised, and the command given to Saul of Tarsus; at that time a mighty zealot for and who, for a season, made dreadful havoc of all I believed contrary to the faith of the priests. For it was to be observed, that the opinion of the priests has been esteemed true orthodoxy, and the only faith, in all ages and countries.

But here another sad disappointment and loss befell me for as this same captain Saul was on his march to Damascus, to fight a pitched battle with the Christians, it was about that Immanuel himself was taking a tour in the west to see how the pomegranates budded, and falling in with trusty Saul on his journey, unveiled his own personal excellencies to him, and laid him under an immediate attraction. As soon as he saw the beauties of Immanuel, he felt the most sincere esteem for his person, and conceived the most exalted sentiments of his friendship and love. Yea, he even so much grieved that ever he had drawn his sword against him, that he renounced the service of Infidelity on that spot, took the oath of allegiance to Jesus, and thenceforward hated my person and government with the most perfect hatred, and did what he could to overturn our empire and subvert our government.

Immanuel having the most tender regard for Saul, gave him a new name written upon a white stone, appointed one of his prime ministers, and sent him on an embassy to my subjects to negotiate a revolt from me.

You cannot conceive the astonishment the Jewish priests were in, when swift winged Fame arrived and blared abroad in every street, that Saul, who was formerly zealous for our interest, was now become a ring leader of the sect of the Nazarenes, and was likely to do us more mischief than all who had gone before him.

By this time several of the Jewish rabbins rebelled against me, and joined themselves to the Nazarenes, who made it their whole business to go from place to place, exhorting my subjects to revolt, exposing my deformity, devilishness, to all they met with. O! those were trying times; for notwithstanding we had forces out against us in every quarter of the world, to impede their progress

word of God by their means prevailed in such a manner that it was beyond our power to suppress it: For if we turned one Nazarene, two more presently sprang up out of his ashes. Even Rome itself, then the metropolis of the world and seat of pagan virtue; and Athens, where Minerva was said to have been trained up, were soon infested with his new doctrine, and very considerable numbers in them, durst oppose our government and dispute our title to empire. Even alleged that the wisdom of this world is foolishness with God, and that all pagan virtue is but dross and dung in comparison of the gospel of Christ Jesus.

However, to cut my story as short as may be, after many hundred thousands of the Nazarenes were slain, my subjects became weary of the war. By this time they saw clearly that persecuting them to death only served to increase their number and strength: So that if those restless devils, Malevolus and Crudelis, would have been quiet, they would hardly have dropped their weapons, and agreed to a cessation of hostilities with the Christians.

Imp. Little judgment as I am allowed to have of historical affairs, I myself have seen what effect opposition usually had upon that class of people; for if in any place where my standard is more eminently elevated, there happened to be any of that sect you shall find them more fervent in their study of virtue, and zealous in their opposition to me, than in those provinces where Morality or Civility preside. Ah, gentlemen, we have had trying times pass over us!

Insd. Trying times indeed. For notwithstanding the fervent zeal of Malevolus and Crudelis, the many sore campaigns they had served so enervated their arms, that, although their principles remained implacable, they were even obliged to sit down in despair of ever being able to extirpate the religion of Jesus from the world.

But my fertile brain soon produced fresh devices. Seeing many of my temples forsaken, and my idols without mercy thrown to the pavement, I began to think of other expedients to impede the progress of christianity. I laboured to introduce Ease, and her handmaid Prosperity, among the Christians, not without hope, that when they were full they would forget their God. The better to favor this deep contrivance, I persuaded the valiant Crudelis to scabbard

his sword for a season, and leave the people of our heat in the possession of their tranquility.

It was not long that this scheme had been put in practice ere I began to reap the fruit of my wisdom ; for Ease and Prosperity wrought more to my advantage, than all the excursions of the devil Cruclis. When they were at ease from the bath of persecution, they were foolish enough to quarrel among themselves, grievously bit and devoured one another, the cause of their strife for the most part being who should be the greatest.

Fig. A very important question, much canvassed, but never as yet resolved. Had I been a clergyman instead of a devil, I had certainly been a great casuist in this part of school theology. Never was a point of doctrine more belaboured certainly than this, and never were people more divided in sentiments than about this resolution, even from the great church of Turkey down to the smallest dissenting congregation. The divines of the established church in Turkey stand stiffly to it, that Mahomet and themselves ought to preside over all the believing world. The doctors of France, Spain and Italy, are as firmly persuaded that pre-eminence is due to none but his holiness and themselves, and that all who are not of the same opinion, are certainly in a state of damnation.

As for their reverences in England, though they will deny no honor to his popeship, which really is his due, they will submit to none as the leading priest but his Grace of Canterbury, and consider that church which they are the pillars of, as the purest establishment that the lower world can boast of. Others indeed there are who greatly question his Grace's right to preside, and therefore refuse to bow to his mitre, and therefore resolving to be enslaved in their own way. Hence, although the reverend members of the associate synod cannot in conscience submit to the corrupt governors of the kirk of Scotland, all of whom they have long since recommended to the care of the devil, much less can they bow to a metropolitan, whom they call the image of the pope, they can very cordially submit to the government of the reverend Mr. Adam Gibb ; because they themselves had the pleasure of chooling him. That goes a great way. And hence it is, every society has its Pope.—

venerable——of——at——submit for the same reason—the great——; and the——of——to the rev.——; but, it is not submission itself that is objected to, so as the mode of it: for gentlemen will be submissive, may they but choose a pope for themselves. But after this, whoever is chosen the pope of a party, is by citizens always deemed the greatest. For instance, at present, none is so great as the Rev. Mr. John Wesley, sometime fellow of Lincoln Oxon. And at the——ever preached or wrote like the great——D.D. author of——, and of——, and of——&c. &c. &c. But of all these, a very few are found, who consider Jesuitism as the greatest, and who properly call him Mas-

ter. I thought Immanuel had settled that point long ago. Did not he establish this rule for the observance of his principles, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant?" Did not the divines abide by this determination?

No, Avaro. Quite the reverse: for the school-divines will have it, that he who is chief shall be lord over his people. By these means they have annexed a certain demerit to their religion, which Jesus never intended to be joined with his. But we hinder the reverend Infidel from proceeding with his story.

Those female fiends, the ladies Prosperity and Ease, plenipotentiaries for Beelzebub, made great proposals to them; and indeed they soon established kingdoms, principalities, and powers, of the christian name.

Had the christians been able to maintain themselves against their pagan neighbors, my people's subjects. This I fully bore, believing that the martial spirit of the christians would be indulged for the present, would greatly make interest and the final establishment of my kingdom. These reverend ladies, Prosperity and Ease, had not been long with them, ere many who bore the christian name were desirous of coming to terms of agreement with me; on this express condition, "That in the treaty of amity between them and me, it should be stipulated that they should be called by the name of Christ, for it was now become necessary to bear the name of another." This request I

thought reasonable enough, and that to grant it would be no very great concession on my part; therefore I readily agreed, and the treaty was confirmed. It is an invariable rule with me, that it is not very material whether a man is called a christian or not, provided I have but safe possession of his heart; for names do not change the nature of things.

This amiable fiend, lady Prosperity, rested not in her pleasing operations, until she had quite reduced the orient nations to such a degree of reason, that they petitioned for personal return among them: and, as my loving subject returned to their allegiance. Having now secured the oriental, the splendid lady and me undertook the conquest of the occidental church; and, the better to succeed in our enterprise, we fixed our abode at Rome, famous both for ancient and modern paganism. As for me, I knew it was necessary I should remain incognito, until a fair opportunity should offer for my emerging out of darkness; but my Prosperity decked herself in her richest attire and openly resided among the christians, who were so ravished with excellent beauties, that he was deemed the most happy and who could prevail with her excellency to take up her lodging in his house. Her ladyship, you know, is not to be won by every one who addresses her. Here she acted according to previous instructions, and made free with the bishop's house as best suited to our purpose.

Wonderful were the works which she performed there. For, at her first arrival the bishop was no more than a plain honest man, having but one congregation in his diocese; but first she created him Reverend; then His Lordship; then His grace; and after that, His Holiness, &c. Indeed the vast dominion and immense revenues which she conferred on him, so swelled the haughty prelate, that, not content with the honors then possesed, he claimed dominion over as the father of the whole world. Even this was short of giving content, unless he should also reign over heaven and hell; therefore he hath seized the gates of both, and let in and out just whom he pleases. Nothing short of arrogating to himself the prerogatives of the Almighty could satisfy his ambition, such as his holiness, infallibility, supremacy, &c. The devil himself never aimed at higher things. In the mean while, her ladyship, at her leisure hours, conversed on those who were of any account among the christians.

the christians, who, for the most part, had nothing of christianity but the name. Some indeed were closely attached to Immanuel, who could not be bribed even by her largest offers; but their number was comparatively small. Seeing the progress which Prosperity made, they went about the streets complaining in some such words as these: "This harlot, Prosperity, will be the ruin of christianity."

In process of time I was sent for to the bishop's court, he being entirely reconciled to me. The worthy prelate received me with all the reverence due to my person, and laid before me a beloved scheme, which he had designed, and of which he desired my opinion.

Having maturely digested his plan, I replied, "Worthy and self-adoring sir, has your holiness power sufficient to defend your deityship, providing your divinity should be called in question?" To which his holiness: "Yes, yes, yes, I have, I have. There are several potent princes, who will conspire to make me omnipotent. They will spend their substance, depopulate their dominions, destroy their bodies, damn their own souls, and the souls of their subjects, in defence of my godhead. There are many wise priests also, who will contribute all their wisdom, for their own emolument, to make me omniscient or infallible." Having such an agreeable account of his holiness's affairs, I resolved all his scruples at once; for thus I address him: "Most subtle of all the priests, if thus you are supported, I think all things go very favourably. Therefore lose no time in publishing to the world your excellent scheme of divinity, let it be proclaimed, that henceforth you are no longer man."

Imp. His holiness was in the right of it to disclaim humanity. What mortal man was ever endowed with such qualities as are his? What mere man was ever infallible? Not Peter, he fell low enough. Infallibility is an essential attribute of Godhead, and his holiness being possessor of that must needs be God. What man ever did, or ever will reign with despotic power over all the priests and princes of the earth; putting down one and exalting another at his pleasure, like his holiness. It is by him that kings reign, and princes decree judgement; and not by the almighty, as formerly. Therefore his holiness can be no mortal man. And yet a mortal god is a strange sort of character.

Infid. The great priest thanked me for my vice, secretly renounced the name of Jesus, and allegiance to me. Called for Falax, whom he choos'd scrivener, and Perfidiosus, whom he appointed sealer. Then, with all convenient speed, issued forth an edict, which it was declared.

1. That the word of God is no longer of any use to decide religious controversies ; but that the bare will of his holiness at Rome should determine in every case.

2. That no man, henceforward, should dare to dispute the scriptures, contrary to the resolution of the pope's chair ; the bible being condemned as a book full of errors and protestant tenents ; containing many things pernicious to the souls of men, and very derogatory from the authority of holy mother church.

3. That the pope's Bible, or canons decrees, and constitutions, are to be held as the only rule of faith and doctrine, exclusive of all others, under pain of eternal damnation.

4. That God, who made heaven and earth, should no longer have power to save or damn any man, without the express permission ; and that the infallible bishop of Rome should have and damn whom he should think proper.

5. Notice was given to all whom it might concern, that the free pardons were already all expended. So that the former proclamation, made from another quarter, which said nothing but free pardons, is to be held null and void ; and that, in future, no man may expect pardon, unless full price is paid into the hand of a faithful priest, at the gate of his holiness.

6. That the Holy Ghost is to be deemed incapable of the work of sanctification ; all the souls he hath undertaken to cleanse, having been found with many spots upon them before they passed through his holiness's furnace, he has now to be damned.

7. Advertisement : That his holiness the pope, at great expense, obtained a very large quantity of the purifying fire in hell, together with a battalion of skilful furies of the pit to work the flames, both of which he hath placed in limbo, alias purgatory, where for any proportionable sum promptly paid unto one of his buff-coats, or priests, any catholic spectre shall be as white as a bishop's band.

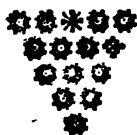
8. The better to encourage this branch of priestcraft, it was declared, that no case is quite desperate, but that of those who abide by the Bible as the only rule of faith and practice.

9. It was declared, that the Almighty has no longer any power to support princes in their sovereignty, that power having devolved upon his popeship; who, for the future, would exalt or debase princes, as they proved steady or unsteady to his interest.

10. It was enacted, that no man should in the least call in question the pope's divinity, his supremacy, and infallibility; and every person thus offending should be deemed an infidel, an heretic and traitor, and as such should be destroyed.

Now, my brother, having thus far carried on my history, I beg you to recite some part of yours.

Ans. With all my heart, brother; but it must be to-morrow morning. Our time is now spent. Business must be attended, or it will wither and decay.



DIALOGUE XL

All the DIALOGUEANS presents.

FASTOSUS.

PRAY, Crudelis, what is this mighty affair, that highly tickles your fancy? Let your kindred be your mirth, I beseech you.

Crud. Yesterday afternoon I was conjured up by Broadfield, to assist in the whipping of a poor man, being ready to perish with hunger, unluckily beggarish morsel of bread at his door. But, before I give you account of the whipping, I shall first give you a specimen of the gentleman's character.

Squire Broadfield is a gentleman, and justice of the peace. He is worth five thousand pounds a year; and that is enough to make him a gentleman, even if his father had been a beggar; to make him wise, though born a fool; learned, although a very dunce. Indeed it must be the principal part of his worship's education was had under Dr. Ringwood and Dr. Jowler, the celebrated teachers of his kennel. Their maxims he perfectly understands, their virtues he has adopted. But, five thousand a year, you know, makes the study of the kennel truly classical.

Talk you of Orpheus to him, his worship proposes the virtue of Ringwood to your consideration. Do you tell him of the ardor which flames in the Iliads, his worship says, music like the voice of Jowler. Tell him of the majesty of Virgil, he will bid you mind well the gait of his dog, what a majestic creature he is. An emperor, says he, would be proud to ride such another. Do you recommend the pleasures of solid learning to him, he is in raptures at the diversions of the chase. As yet he hath avoided the snare of matrimony; not that he was ever an admirer of the sex, since, few gentlemen being more conversant with

x than his worship. He keeps in his house a wanton train of overfed servants, the superfluities of whose table would comfort the bowels of many indigent ; besides a pack ofounds, which devour more than serves to maintain all the poor in the parish workhouse. But the miserable wretch, who cannot work, because he is lame, and having no parish to flee to for relief, chooseth to beg rather than steal, for which his worship ordered him to be severely whipt by my good son the beedle, until he shall be made willing, either to steal for a living or to die of hunger.

Imp. I am not certain that John Ketch, Esq. of fatal character, had any hand in procuring the law for whipping eggars ; but certainly it adds greatly to his revenue. Nor am I certain that it was made on purpose to drive vagrants from begging, to stealing, in order more speedily to ease the station of such a burden ; but certain I am, it greatly helps to fill up the Tyburn chronicle. But what more cousin ?

Grad. As the poor lame fellow was confronted by the beedle, and was convinced of the reality of his worship's benevolent intention to have him well flogged, he fell on his knees, and implored mercy for God's sake, and for Christ's sake, &c. promising that if he might be forgiven this once, he would never return to these parts any more. He pleaded his indigence, his hungry belly, his lameness, his belonging to no parish and every thing his fear could devise ; but all served only to harden the justice's heart the more. He ordered the beedle to take him away, and do his duty immediately. The beedle signified to him, as they drew near to the whipping post, that he felt some relentings of heart towards him ; and that if he could only give him a handsome fee, he would favor him as much as his reputation would admit of. But, upon enquiry, finding that the old fellow was so wicked as to have no money, his heart became like brass, and he resolved to ply him thoroughly, to the satisfaction of his worship. Accordingly, when Squire Broadfield and me arrived in company to see the sport, there was the poor rascal, whose poverty was his principal crime, tied to the post and mangled with the cord, which the lusty beedle plied with a nervous arm.

I. Oh ! how his worship and me did laugh to see the villain, whose poverty was obstinate, leaping, as his lameness would let him, and writhing his bloody back, as the whip was laid.

tily played about him by the sturdy beedle ; who, if part would rob and steal and do any thing, rather than whipped by a trusty brother of the trade ; yea, and act ten thousand villanies, rather than die of hunger, fellow must be a most incorrigible rogue, to be sure, is not willing, by this time, either to steal and be hanged or patiently to die of an empty belly.

Imp. Whar, Crudelis, have they made a law to whip the beggars that infest your country ?

Crud. No, no, Impiator. I heartily wish there were a law ; for then I would even quit my devilship to be king of the beedles. If all beggars were to be punished by the whipping post, (as I know no reason why they not) perhaps his worship himself, and his reverend parson of the parish, would not escape a thorough beating. And yet, Crudelis as my name is, I think the beggar-law is very partial and unjust, as it lays it on none but poor petty beggars, who would be content with bread, skins of beef, and table beer ; whilst others, with impunity, beg and obtain some thousands a year of the nation's money.

What are all the ranks of mankind, but so many beggars. Does not his reverence, the inferior clergyman, being from my lordship, or some neighboring noble, and do not their lordships beg of the king ? Do not very members of parliament come, hat in hand, and beg of the corporation, having no consciousness of it in themselves ? Do not the pliant courtiers sue to the king, for places of trust for the sake of the profit ?—All, except the stern patriot, a pelican which does not appear once in a century. But if their lordships, the beggars, and their honors, the gentlemen beggars, are considered as authors of the whipping law, I should have wondered indeed, if care had not been taken to exempt themselves from its penalty.

The case stands exactly thus. If a gentleman, extravagant beyond his revenue, begs for a thousand or two thousand, he shall not only escape with impunity, but his suit ; provided always, he will be the humble creature of the minister ; but if a poor, helpless, wretched, pinched with hunger, happens to beg a

in an interdicted place, he shall be exercised at the ing post.

d. I think, brother Fastosus, you agreed to give us account of your affairs. We should hold ourselves honoured by the favor. But for this, I would beg the of my son Crudelis, who makes himself so merry at pence of foolish vicious mortals.

f. His history might be entertaining enough, I suppose, but doubtless mine must be much more elegant and alive, as my concerns have been mostly with venerable men, and with none more than those of the sacerdotal function;

withstanding I prevailed with the Jews, almost unassisted, to condemn the person and testimony of Jesus of Nazareth, the Christian religion gained ground in the world. The word of God grew mightily, and prevailed over the traditions of both Pagan and Jewish sages; therefore, henceforward I found it necessary to deal deep in the doctrine of religion.

I began my trade with ecclesiastical titles, which were then unknown in the days of Christ and his apostles; goods very venerable with the populace, and wholly new manufacture. An assortment of trifles, which greatly pleased the lords of religion, and forwarded the deep designs of priestcraft.

With your leave, sir, I have heard that all the lords are descended in a right line from the apostles; not then follow, that the convocation at Jerusalem consisted of the most reverend fathers in God, their graces, my lord Peter, my lord Paul, &c. &c. metropolitans; and my lord Stephen, my lord Timothy, my lord Barnabas, &c. deacons?

g. Son, you ought not to interrupt your honourable father. You may remember that these titles are all of later

My nephew shall hear, if he will but have a little patience. The famous lady Prosperity and you, brother, have been a very great while at Rome, before I found an encouragement to erect my office for vending sacred tiles there, and I must own that for many years I brisk run of trade, until in fact the church had room

for no more, from the great infallible priest at R to a Cumberland curate. The first production was a very brilliant medal, inscribed with these letters, P. A. T. E. R. which having finished, at a general convocation of bishops, who as yet were come reverend. They were highly pleased with having never seen such a thing before. They examined it one after another, and all found that the letters, well put together, and properly inscribed Father. And certainly the event has proved great is the magical power of this medal.

Every one said to his fellow, "What can be able to our function than this venerable title? the fathers of the people?" They forgot that the father of the people, even God. I was therefore with all speed, to procure a like medal for every of this august assembly. Soon after this, I provided more highly finished, and inscribed, P, A, T, G, H, A, one of which I bestowed on the holy Rome; a second I gave to the bishop of Alexandria; a third to that of Constantinople, a fourth to that of Jerusalem; and a fifth to him who presided in the church. In all which places my medals were valued more than the finest ruby; and he who could obtain one of them, was supposed to be above the common rank of mortals.

Long and very successfully had I followed this trade, when a famous and worthy prelate of France, who was a great admirer of my productions came into my shop. After doing obeisance to me, and turning over my devices, he asked me, "If I thought with alacrity, I could produce a genuine medal with this

P, A, P, A, S, . . . S, U, P, R, E, M, I

OR,

EPISCOPUS UNIVERSA

I told him, that if all the artists in hell were to put their wisdom in one mechanical head, it would be possible; for, said I, the whole creation doth furnish sufficient materials. But if it please your holiness, I will make you a sham medal of that sort, which will answer all the ends you have in view, as well as a real one. Oh, said he, I care not for my part, but

real or counterfeit, if I can only, by your assistance, my worthy Falstofs, impose upon the credulity of mankind, and make the world believe that I am supreme pope and universal bishop; then I shou'd reign with despotic power over the estates and consciences of all Christians. My good friend, please you to make me the medal, and I will cause the world to believe that I had it from the Almighty, with letters patent under the broad seal of heaven, for the sole use of it to me and my successors forever. "I well know, returned I, that your holiness means no more, than in a pious manner to impose the cheat upon the world, the better to fill your coffers, and aggrandize your name; in which laudable undertaking your adored Falstofs shall be ever ready to direct and assist."

To work I went, having called in the assistance of several of our friends, and made a counterfeit medal, in the likeness of a treble crown, with certain inscriptions of the cabalistic kind upon it. They were short but pithy sentences, as you shall hear.

On the one side of the first crown was inscribed, He that is honored as the wearer of this medal, is possessor of infallible knowledge. Opposite to that was carved, in fine Italian, He is supreme over all laws, divine and human. On the right side of the second crown, were these words, in large capitals, This is the head of the Church. On the left were these, This is the vicar of Christ, and successor of Peter. On the third and uppermost crown were the following, The keys of heaven, hell, and purgatory, are in his possession, and used only at his pleasure. Round the edge was this writing, He reigneth supreme over all the kings of the earth, putting down one, and exalteth another at his pleasure.

When finished, I presented it to the arch prelate, who received it with all imaginable thankfulness, viewed it with the most exquisite delight, and oftener than once, protested by his infallibility that he had never seen any thing contrived with equal art, nor so suitably adapted to his aspiring principles. Transported with joy, he cried out, "O thou ingenious spirit! bless thee for thy assistance! This precious medal will exalt my name above all that is called God; all the European princes will now become my vassals, and the adorers of my priestly majesty. But to complete the work,

I pray thee; good Fastosus, think of some suitable device for me, by which I may bind all the various ranks of the clergy to my interest; for I shall never date to show my miraculous medal, nor indulge the delightful inscriptions on it, unless I have something of the like nature to present to their reverences; for this alone will excite them to favor or the cheat. As for lymen, the scum of nature, I regard not them. They are asses, upon whom we shall ride with pleasure and profit; and if at any time they ride resist, we will tame them with the rod of discipline, and so bellow them with the cudgel of excommunication, that with gladness they shall submit implicitly to our decisions. Count not the great Fastosus strike me a variety of medals, of different worth and designs, and lodge them safely in my possession, that I may have the sole distribution of them among my depending clergy; for unless they cleave close to me, as the scales to the back of Leviathan, I shall never be able to support my pretensions to infallibility and supremacy.

To which I replied, "Great priest, in order to bind the clergy inviolably to your interest, let me advise you to take care that your decisions be always in their favor: place your own grandeur in the front of all your proceedings, and let theirs immediately follow it." Which advice the good man cordially embraced, and ever since has invariably followed it with the utmost precision.

From henceforth, continued I, I give you full power and authority to preside over all those medals which I have already issued forth; and for the future, the disposal of them shall be at your holiness' pleasure. I will moreover add to the number, and you shall have more than sufficient to gain all the clergy to your party. But observe, you must receive this power at the hand of great Fastosus; for it is by me alone you can lord it over the estates and consciences of men. The great prelate heard with attention, and then rejoined, "Mighty Fastosus, if you will oblige me in this, you may depend upon me and all my successors as faithful subjects; implicitly obedient servants to your highness, and your father Beelzebub. Nor do I doubt but the rest of the priests, for the sake of power, will be equally loyal to you, and implacable enemies to Immanuel; therefore your kindnesses shall be gratefully returned on our part."

"Very well, said I; but be sure that all your villainy be carried on under the shew of sanctity, otherwise you will do us but little service."

Avar. Then, sir, by what you say, it may be concluded, the hoary prelate at Rome is sensible that he is Beelzebub's agent, and that all his pretensions, beyond those of the lowest pastor, are an imposition.

Fals. Yes, Avaro, he knows it very well, and that makes him the more like unto us. Indeed the cheat is so palpable, that any one who has read his Bible with attention must needs see through it. But by these proceedings, I soon found I had cut out a great deal of work for myself, so that I was obliged to be doubly diligent. However, my sole delight being to promote the works of darkness, I soon struck off seventy new medals, inscribed *CARDINALIS*. These I presented to his holiness, who examined them with great attention, and was highly pleased with the ingenious device.

"Most noble spirit, said he to me, these medals, I perceive, will raise the gentlemen who receive them next in dignity to myself, and they will be the first and most able to support the see of Rome." You must needs know, my friends, that this prediction has been fully accomplished. For in all ages, since the cardinals have received their medals, they have been truly indefatigable in establishing the power and supremacy of the Pope. His holiness and they being so intimately connected, that they must stand or fall together.

In the next place, I struck off a considerable number, some what inferior to the former, distinguished by a Mitre on one side, and on the other by the inscription *ARCHIEPISCOPUS*; which, in like manner, I presented to the father of the world, much to his satisfaction. These, said he, shall fix the class next to the former, and I doubt not but every one of them will be sufficiently obsequious, in expectation of a cardinal's hat. The archbishops being thus disposed of, I took all the diocesan medals, which I had formerly produced, and put them under the care and disposal of the prelate; and he was pleased to assign them to those, who were next in place to the archbishops, each one in humble expectation of higher preferment.

Avar. Hah, uncle! was it you that made those titles,

DIALOGUES

scribed to the various orders of the clergy :

Fasf. Was it I, do you ask ? Yes, it was I Who ever read in the New Testament, any thing about a supreme bishop, or about cardinals, and bishops ? I made them all, I assure you, nephew ; though not affirm that every person who has borne these has been absolutely under the dominion of pride.

To my great honor I speak it, Avaro, I ceased : I had made their lordships the diocesans, but went my trade, until I had procured curious medals for great number of abbots, swarms of monks and franciscan and dominican friars, with a long train of teras, who soon appeared in shoals, as numerous as when they ascended out of the bottomless pit. I allowed the bare-headed capuchins, mendicants, pilgrims, &c. without number. Those religious owe all their dignity to me, unless it may be that has some little hand in the matter.

Avar. You do me great honor, sir, in mentioning me as a worker together with you.

Fasf. After all this, the subtle priest thought antechristian hierarchy of Rome could not stand on a foundation solid enough, unless all, or at least some princes of Europe were invested with ecclesiastical and so adopted into the new-modelled church. I told his holiness, that I had three highly finished by me, ready prepared, sitting for royal personage : the first, I said, is one inscribed Rex Catholicus ; let it be to your servant his majesty of Spain. This second inscribed Rex Christianissimus, will be an acceptance to your vassal the French king ; and this third inscribed Rex Fidelissimus, I advise you to bestow upon the monarch of Portugal. His hoary holiness, with a smile, replied, "Very good, most noble Fastosus ; this doubtless secure all these three princes, as so many to support my infallibility. But what of the king of England, sir ? I dread those islanders. Is there no charm, by which that invincible prince can be to our interest ? I pray you, good Fastosus, lend me in this.

I shall endeavor to serve your holiness, replied the priest, and then he withdrew. Soon after I presented him with

ed to his wish. It bore the inscription, *Defensor* and was given to the monarch of England; but, has not answered our expectations; for this same, instead of defending the orthodox faith of Rome, the first crowned head that protested against the supremacy of the Italian bishop.

It is somewhat droll, that the king of England, shaken off the yoke of Rome, should still keep possession of the medal, which his predecessors received as a gift from the pope. One would think that when the pope himself was renounced, in strict justice, all his gifts should have been restored, and the title *Defender of the Faith* have been by a protestant prince, rejected amongst the rest of Romish trumpery; but wonders never cease.

Finish here, sir!

No, Avaro, I assure you, many titles besides were first issued from my office, such as *His Grace*, a title aimed by many a graceless duke, as well as antichristian. *His Lordship*, a title by which many a profligate nobleman and irreligious bishop are distinguished. *Honor*, claimed by many who never felt one desire after honor. When a gentleman's honor depends merely on his estate, table and equipage, such a title as *His Honor* very ill becomes him, yet many such there are who prize the appellation.

If high birth, and an ample fortune, do not entitle a man to *His Honor*, I pray you what will?

An honorable conduct, Avaro, without which he is but a clown in disguise. And many such fools you may see rapt in scarlet and lace, with swords dangling by their sides.

I beg leave to observe, that according to modern notions in my country; he is esteemed a man of honor, who imitates the popish priests in scorning wedlock, and neglecting the company of lewd women. He who is a stranger to every delicate and chaste sentiment; who scorns modesty, disregards morality, and thinks it beneath his dignity to keep any of the commands of God; or even for a moment to reflect that there is a hereafter. It would be difficult to persuade some people, that the British senate is composed of such men of honor as these. I should be glad, sir, to hear your opinion of a man of honor more

at large, for I know that you are wise.

Fast. A gentleman of true honour, fails not to his estate, be it great or small, to the best advantage; he is neither indolent nor extravagant. His increase of revenues are not heaped up for adoration, nor laid by less lumber, but applied to clothe the naked back, fresh the empty belly. His principal care is not to may aggraadize his family, but how he may best: king and country; for he live not to himself, but public good. He adheres to strict truth, is an utterer to impertinent raillery, and perfectly detests of slander. In his civil affairs, he does the same to superiours, inferiours, and equals, which he would others in like circumstances to do for himself. In time he is so unhappy as to give his neighbor just offence, he is free and open in confessing his error ready to retrieve it to the utmost of his power. Of his Honour is well becoming such a man as this: er his estate is great or small, his birth illustrious secure. But mercenary states-men plunderers of the ill deserve the titles with which they are distinguished: py might it be for Britain, if she could always officers for every department in government, who prefer the welfare of the nation to their own personal domestic emolument. And this every man of true will be sure perpetually to do.

Avar. Then, uncle I am inclined to think, that honour are not quite so plenty as some people have said.

Fast. I am sorry to say it, Avaro; but, bad world is, there are many to be found, who with ty, may be called men of honor: But it is well they are mostly of obscure character. They cannot cringing knave, and vilely flatter their superiors, in to gain preferment. Their countenances, adorned comely modesty, cannot contend with the impudence and rogues, therefore continue obscure even when worthless are exalted. But if a truly honourable man by some miracle, ascend to an eminent station, and trusted with public concerns, his country is sure to nursing-father, and not an accursed step-dame: as is often the case with other governors.

There is, likewise, his reverence the parson, a title ascribed to many men who lead very irreverend lives.

Avar. True, sir; but it is the vulgar opinion, that the reverence of the parson does not depend upon his moral conduct, but upon his investiture, received from the hand of the bishop.

Faith. I know it, Avaro; but it is a prevailing mistake. Imposition of the hands, even of an apostle, could never make any man reverend, whose doctrine is heterodox, or whose conversation is immoral; otherwise, our friend Simon of Samaria, might have been numbered among their reverences. Indeed, Avaro, were any man hardy enough to attempt it, I know of no subject more proper for satire than the pretended reverence of the parsons. But he must be daring indeed, who would set himself to oppose the orthodox priests of the day, for that would be thought by many the very same as to oppose God Almighty himself, and every body would cry Atheist at him.

Avar. Pray, sir, what is your opinion of reverence, and whom may the epithet of reverend consistently be given.

Faith. To very few of the leaders of any denomination, and yet perhaps to some few of every denomination among protestants. I hate them, cousin, and could not bear to talk of them were it not to oblige you; for they are avowed enemies to our administration, as you will see by the description of them. For he is a reverend minister, whether he was educated at Oxford or Aberdeen, who makes not gold but the glory of Immanuel, and the care of immortal souls, the first end of his labours. He is assiduous in his study, fervent in his ministry, and has a paternal affection for his people. Who studies not how to please the great, or to gain the esteem of the staring multitude, but to approve himself to God, and the consciences of men, not shunning to declare the whole counsel of God, without any mixture of the inventions or traditions of men. You may follow this man from the church to the market, from the pulpit into his family, and find him all of a piece. His whole conduct is one chain of uniformity. But not every gownsmen, either papal or protestant, nor every dissenting minister, whom this description suits.

Some there are, and who can deny it, who are haughty and overbearing in their spirits ; indolent in study ; cool and lifeless in their ministry ; thoughtless and unconcerned about the real welfare of their people. Yea some are wretchedly lazy, or so much taken up with idle and vain amusements, that it is with difficulty they can bring forth, once a week, an oration, fifteen or twenty minutes long ; and that scanty production, perhaps, when it is exhibited proves no more than a lecture on moral philosophy ; or it may be a libel against some different party or denomination of Christians. You may follow some of them from the church to their families and be fully convinced that they are divines only in name. They neglect in their families the very duties which they recommend to others, And, what is still more, connive at the same vices in their families which they expose and condemn in the pulpit. But above all, they have the cure of souls, and are the venerable and reverend clergy, in the same manner as the pope is the head of the church : I mean by craft and usurpation.

Avar. I have got a noble company of these same parsons in my corporation of Avarice, whose business it is to vend wind in order to obtain wealth. A company conjoined to no one denomination, but made up of all. Every one of this company has got his own system of priestcraft ; but all are intent upon the main point, viz. to get as much wealth by his craft as possible. Indeed the mother church of Rome very far outstrips the rest, for she may lawfully boast that her clergy, to a man, are the steadfast worshippers of the god Avaro, their great benefactor.

However, the protestants, both Calvinists and Lutherans, all who are freemen, in the company of Avarice, keep as near as possible to the orthodox priests of Rome, in making a lucrative trade of what they call the gospel. And however they differ about what is, and what is not, gospel, they see eye to eye in regard to making profit of it, and turning the altar of the Lord to their own emolument.

Infid. How should it be otherwise, my son, seeing they are in some places manufactories, on purpose for making parsons ?

Fast. So I have heard, brother, with this addition, that the making of parsons is reckoned both a lucrative

honourable employment, not unworthy of my own patronage. But, between you and me, the parson makers, are grievously disappointed frequently, however little they are sensible of it; for when they put their materials into the refining furnace, they hope to see at the end of the process, a bright and shining minister of Jesus Christ come forth: But lo! a learned calf is produced, and a fervant adorer of the god Avaro.

Infid. It cannot be otherwise; for, to our grief I speak it, the unalterable Immanuel hath reserved to himself the wisdom, power, and prerogative, to make ministers of the gospel; and if men, like Jannes and Jambres, will take upon them to imitate the inimitable works of the Almighty, they may be permitted to make things which may, for a time be mistaken for gospel ministers, even as those magicians performed miracles by divine permission.

Imp. So then, gentlemen, I perceive your opinion is, that learning the languages and sciences unfits a man for being a gospel minister.

Faith. No, Impiator, no such thing, or the gift of tongues had not been given at the feast of pentecost: But it may be averred, that if a man has no more learning than the most learned university can give him, he cannot possibly be a minister of Jesus Christ. It is resting in these things as the only qualifications, we think proper to laugh at Impiator.

Avar. Among those mercenary orators, there are whom we call the Jumblers. They are such who study not their sermons from the scripture, but compile them from the writings of other men. Being destitute of judgement to direct them in their compilations, they are obliged to rely implicitly on the sentiments of their authors. So it comes to pass, that they contradict on one Sabbath, what they asserted and half proved the day before, merely because they happened to stumble on authors of different sentiments. But, alas! poor men, what shall they do? It is their trade, they know not how to get a living without it; they cannot dig, and to beg they are ashamed; therefore are under necessity of jumbling forward, in the best manner they can. Of late years, indeed, this jumbling tribe have hit on a more happy method of management, by which they both save their reputation and laborious study. Amongst

learned men there have always been some few of good and industry, who have found means to turn the dull and indolence of their brethren to their own emolument. They compose sermons, print and sell them to the clergy who pay first a good price for them, then preach that it is to say, read them to their several congregations. Enfield's and Webb's and Truſter's sermons, have of great uſe to many a dull and lazy clergyman.

Fayl. How is this, Avaro? You ſpeak of the parſons if they were at beſt but learned fools. How is it poſſible they ſhould be ſo highly reverend by the people if they were ſuch?

Avar. I ſpeak but of ſome of them, uncle; I can make good what I ſay; I can tell you that it is not a man, whom the ignorant populace revere, for much a gown, caſtock, and band; and theſe they would revere if they were ſeen upon an aſs, provided always, his ears be hid with a buſh of well powdered hair. I aſſure you, ſtewards, amongſt the intelligent laity, it is deemed a ſhame that any blockhead will do very well for a parſon, if he but friends to recommend him to a living: As a proof of this I ſhall tell you a ſhort ſtory. There is one Mr. Provident, a merchant in London, who hath four ſons at a grammar ſchool, under the direction of a learned gentleman of excellent ſenſe. It was lately Mr. Provident's a viſit to his ſons and their tutor, when he took occaſion to aſk Mr. Teachum's advice, in regard to his diſpoſition of them.

To which the ſchoolmaſter replied, "Sir, I have often with pleaſures, obſerved a penetrating judgement, ſolid underſtanding, and an inviolable attachment to truth, combined with the generous principles of true benevolence in your eldeſt ſon. Theſe qualities, ſir, are excellently adapted to the mercantile life. I would therefore adviſe you to train him up in your own buſineſs. Your ſecond ſon, ſir, Thomas, hath genius ſufficient for any buſineſs; I hope, ſir, you will excuſe me, if I tell you that I have perceived one thing in him, which, in my judgement, ſuits him for the capacity of a merchant. As I know, ſir, you would have me to ſpeak freely, you will not be offended with me, if I tell you that it is a ſelfiſhneſs and contractedneſs of ſpirit together with a violent propenſity to lying & equivocation."

ion. If he were my son, fir, I would bring him up to the
 , in which he will very likely make a conspicuous figure.
 ar yonngest son, Master James, has, if I mistake not,
 ng with a very considerable degree of dñlnels, an heart
 t is a stranger to sympathetic feelings; but possesseth
 nus sufficient for a phylician. I would point out the
 al college for his residence."

Here Mr. Provident, the merchant, interrupted him, and
 l, "Sir, you have given your opinion of the two eldest,
 bthe yonngest; but you say nothing of Harry, my third
 l. I pray, what do you say of him? To which the teach-
 with a blush, replied, "If it is agreeable, fir, I would
 rise you to make him a clergyman." To this the father,
 in a mixture of grief and anger, replied, "What, fir, do
 think he hath genius sufficient for nothing else?" "I
 afraid not, said the matter; but you can easily make
 ends with my lord bishop, and procure him a consider-
 a benefice. Take this step, fir, and his lack of genius
 scarcely be known, as he may preach and administer
 offices of the church by proxy, which you know is very
 gentleman-like."

Isid. And do you really think, Avaro, that it is want
 abilities to preach, that causeth so many vicars to keep
 eneymen to do their work for them?

Isid. With some, fir, want of abilities is the principal
 e, and with the rest an utter aversion to the work;
 ough, by the way, they once professed to be drawn to it
 no less an influence than that of the Holy Ghost:
 what was when a benefice was the object of their pursuit,
 therefore not to be regarded after their end is obtained.

Isid. Cousin Avaro, here I believe we must stop, as we
 are certainly overstayed our time. I hold it good therefore
 we depart, and meet here at the usual time to-morrow.
 tence, you know, must not be neglected. Adieu, my
 friend.

DIALOGUE XII.

FASTOSUS. and IMPIATOR.

WELL, gentlemen, I hope no idleness has attended any of our fraternity, since last meeting. I went directly from you to assist a London jeweller in forming a set of earrings and pendants upon a new construction. I made him sensible of the most elegant plan, enjoined him to pursue it, give the praise to his patron Fastosus, and so I left him.

Imp. I pray you, sir, what is the real use of ear-rings? For my part, I have never been able to apprehend it, unless it is to save a small matter of gold against a day of penury.

Fast. They are of no use at all to the wearer, Impiator, though they help the goldsmith and lapidary not a little; but they are of excellent use to our government. You know the boring of the ear always was and now is an emblem of servitude. Yea, it is an incontrovertible point, that the act of boring, and suffering the ear to be bored, is a token of subjection to the infernal monarch.

Imp. Ah, sir, how violently the spleen would rage among the ladies, were they to know what you say of them.

Fast. And let it rage, cousin. What is that to me? The ladies are too much in love with courtly Fastosus, to banish me from among them, even in their spleenish fits. But to explain the doctrine of ear-rings, be it observed, that the crafty Beelzebub hath an invisible chain fixed to the ear-ring, by which he leads the wearers a wild goose chase through all the vanities of the times. No sooner does the sly governor tug a lady by the ear, than she feels an impulse upon her heart, which directs her to the Play-house, Opera, Vauxhall, Saddlers-Wells, or elsewhere; but very seldom to the church. If at any time, for the sake of company, she takes her pleasure at church, the great deceiver keeps such a ginging of the chain in her ear, that she cannot attend to one word of the service; by these means the Park, the Mall, the Playhouse, and the Church, are, in effect, the same thing to many ladies of fashion.

var. And are all who wear rings in their ears to be sed upon as slaves to the great Beelzebub, uncle ?

if. No, Avaro, not all ; for the invincible Immanuel broken the chains and loosened the bands of servitude many. Nevertheless, they still wear the rings in their to testify what they have been. And what news from friends, Avaro ?

var. Very little, sir ; only that diligence, frugality, good husbandry, go on as usual. All heads plodding, all hands active to get and to save ; for getting and saving is all the cry with them. I had a little matter to attend to last night at the Swan tavern, where there was a respectable meeting of manufacturers, by whom some things, tending to promote emolument, were considered : first consultation was, " How they might conveniently better the quality of their good, that their profit might somewhat advanced." In order to this a plan was proposed by Mr. Dolus, a very great tradesman, which was unanimously agreed to by the rest. The second thing was to settle the prices, and come into mutual engagements, so no one should undersell his brethren ; which, after a slight altercation, was as unanimously settled. You know, mankind are not satisfied with being oppressed by eternal tyranny ; but to add to the devil's work, are in the happy way of joining in combinations to oppress and devour one another. Nor is this practice peculiar to any one set of men, but is common with dealers of every kind and denomination, from the opulent farmers to the dealers in coal and candles.

When this was done a question was put, How they should finish a certain quantity of goods against a certain then proposed ? For it seems they have large orders at present. To which one of them said, he thought it necessary to advance the journeyman's wages in order to encourage their diligence. But this gentleman's motion was unanimously rejected, as an unprofitable way of proceeding, ill suited to the growing demands of their several businesses. It was then proposed, that a small premium should be given to every workman who should finish a certain quantity of goods in a limited time, then and there to be stipulated. But this also was objected to, it being altogether that some method might be found, that would pro-

duce the desired end, and yet save all those unnecessary premiums, which if given, would introduce a very bad custom.

At last, an old gentleman, whose hoary locks shone like silver from under his weather-beaten wig, arose and modestly addressed his brethren in the following manner.

"Gentlemen, you all know that such is the indolent disposition of journeymen, that, in general, let their wages be ever so good, they have no notion of obtaining more than will procure them a bare maintenance through the week, and a few quarts of strong beer on Saturday night and Sunday. Therefore to advance their wages is the certain way to have them work less than they do at present. But let us lessen their wages in proportion to our extraordinary call for goods; for by how much the more we drop the prices of workmanship, by so much the more work shall we have done. A bare living they must have, let the price be ever so low; and but a bare living they will have, they are ever so high. If we advance the price they will work less, and if we drop it they will, they *must* work more. I say then let us drop the prices."

The old gentleman's advice was cordially embraced by them all, and every one blessed the sagacity of the old now grown grey in wisdom. And this day, or to-morrow, the journeyman's wages are to be lessened, accordingly.

Kust. In the close of our last interview I was going to observe, that my prevalency is great amongst the nobles and gentry. By my indefatigable industry, the greater part of them are rendered altogether insensible of their origin, so that they look down upon their inferiors as a set of despicable creatures, of a species very different from themselves; not considering that my lord Superb and poor Lazar ask alms are by nature brethren, formed of the same materials, and conceived in the womb of the same earth.

Avar. Yet, sir, if my observations are just, I think they have some kind of an imperfect notion that they were originally formed of the earth; but as one part of the substance of the earth is esteemed much more precious and valuable than another, perhaps the people of fashion by the happiness of being formed of the more rich and elevated particles, and the rest of mankind the infelicity of deriving their beings from vulgar clay. This is the most likely, as there is a manifest difference between their con-

and those of people in the lower spheres of life ; the-
sing brittle and feeble, the latter more robust and
y.

l. That is false philosophy, Avaro. The brittleness,
weak of does not proceed from and defect in the natu-
stitution of their frame, nor from any rottenness in
aterials of which they are made, but hath its cause
themselves. Many of them, in their infancy, are
starved from an infamous notion that enough of
some food is injurious to them :* And you will com-
find, that the food which yields the most healthful
it, is withheld from them, at the instance of Dr.
f the family physician. This same gentleman has
little sense under his great wig as not to know that
en personal enolument is intimately connected with
ak constitutions of people of quality, especially the-
By his many years study of physic, he has proved
emonstration, that if the young gentry were suffered
enough of wholesome food, like the farmers' children,
siness would not be worth following:

ur. I know it well : For there is one of my disciples,
ain physician eminent in practice, who hath acquired
eel fortune by prescription, and who, if he is indispo-
nself, will not suffer an apothecaries drug to pass his
a plain indication that he knows it to be hurtful. I
ften thought, a good constitution put into the hand
of a doctor, is like a good cause put into the hands of the-
s ; it gets worse with deceitful handling. When a
s, by the force of medicine, fairly got down, the skil-
ysician knows very well how to hold him betwixt life
nath as long as possible ; until at last he dies by inches
t prevailing distemper which kills so many people of
1.

k True, Avaro. But farther to prove the gentry
users of their own infirmity, I would observe, that
in infancy, penury and want leave of the constitution
me learned physicians, those celebrated defrauders of the
have found out that bread itself, which has been esteemed the-
life in all ages, is at last become dangerous to the constitu-
and therefore to be used with caution by all sorts of people ;
by such as are best able to see the doctor in case of personal
sition. As for the poor, it is less matter what they eat, ac-
tully can reap but little advantage from their sickness.

unconsumed, luxury and idleness well nigh finish in you so that when the lady comes to embrace an husband, one half of her remaining days are spent under the hand of the doctor and the other half in pleasure and dissipation. As for the young gentlemen, before the boyish down on their faces is able to resist the razor, they have commonly contracted such loathsome disorders, as render them unfit for an infirmary than for the marriage bed, and more need of a surgeon than a wife. Thus, Avaro, may see by what means the constitutions of the gentry so frequently enfeebled.

That they are formed of the same materials with the inferiors will appear, when you consider that there is none either noble or ignoble in the original state of mankind; all were on a common level; but when we had made a conquest of them, it became necessary for the Almighty to dissolve the original equality, that the world might be rendered in some measure tolerable to all, amidst the confusion and disorder which our dominion over them introduced.—For if people cry out that the world is now, it is certain it would be infinitely worse were superiority and inferiority utterly abolished. Moreover, the Almighty, to manifest the equity of his procedure, has ordered it, that the system of superiority and inferiority be perpetually upon the change. You may find some that now asking alms from place to place, who are descended from princes and nobles; and others, in the most destitute situations, who had their descent from very beggars.

Infl. Aye, brother, that very consideration, taken no more, if duly attended to, would prevent the contempt which people of elevated rank are apt to let fall on the inferiors. But let them go on until the grand hour of Death approach. He spares neither rich nor poor, nor ignoble. Samuel knows no distinction, cannot be bed like temporal judges, admits of no excuses, and utters stranger to pity. At prince, at peasant, at the earle and his servile groom, at the dame of honour and scorched cook-maid; he aims alike his unerring dart, and brings all again to the dust, from whence they were torn in their original equality.

Fall. There is another race, which we distinguish by the name of mongrels, with whom I am deeply concerned.

his generation of halfbred gentry includes tradesmen, the gentlemen of the law and of the faculty, together with the farmers. These gentry consider themselves pretty far, if not altogether on a level with the country squire, and therefore affect the manners of their superiors as much as possible. They are gentlemen, their wives are ladies and damsels, their children masters and misses. Hundreds of these gentlemen and ladies have I known, who could not tell that any of their ancestors, back to the tenth generation, were proprietors of so much as a cottage with a cabbage. Yet they imperiously assume a title of address, equal that of the queen's majesty; and no labourer or mechanic must dare to approach them, without a Sir or Madam in his mouth.

Mad. I have sometimes thought those ladies you speak of are either ashamed of their given names, or hold them too sacred for the prophane mouths of servants and vulgar creatures; and indeed he would be deemed the most unmannerly wretch that ever trod upon English ground, who should say that Sarah Allgood is his mistress; Sarah must give place to madam, and shew she is not Adam Allgood, the shopkeeper's lady; and it will be more than her place is worth for a servant to name her mistress in terms less respectable.

Bar. Excuse me, gentlemen, you know I love to be executing schemes of profit, and here is one ready project, which, if faithfully executed, would either fill the exchequer, or make a distinction betwixt persons of real quality and their apes in middle life.

Mad. What is your scheme, cousin? let us hear it if possible.

Bar. I would advise the nobility, gentry, &c. never to go to an horse-course, cock-pit, or play-house; not to go to a bath nor a bawdy-house, that is to say, never to rest unless they have procured a bill, in which it shall be enacted, that every man shall pay the sum of ten pounds sterling per annum who suffers his wife to assume the name of madam: he would likewise have a tax of half the value laid upon every young master and miss, the farmers, apothecaries, attorneys and tradesmen's children, unless the husband or father can make it appear that his annual rent, clear of all expence, is not less than four hundred pounds: if so

much, or upwards, he should stand exempt from any penalty, and enjoy the free use of such names of quality his family.

Inf. Although it is quite foreign to my part dictate any thing to mankind which may be of service to them, I am free among ourselves to say, that my scheme is well concerted, might answer valuable purposes were it carried into execution. The numerous handicrafts, which make trade so precarious in England, their spring in this fatal imitation of people of quality prevalent among tradesmen. Could this so very pernicious practice, by any means, be suppressed, the industrious merchant and manufacturer, would meet with fewer of their retailing customers.

To your scheme, however, I would add another equally necessary, and that is upon every Play house, Assembly-room, and place of pleasurable resort. One fifth at least of every ticket to Almack's, Ranelagh, every house, Cornely's, Sadler's-wells, the Pantheon, and rout whatever, ought to be sacred to government. If this, or some such is done, it will be difficult for the idle English to believe that their governors aim at anything beyond their own emolument. As for the tax (madam) it appears indispensably necessary, and admit of no delay. However, we interrupt you *Faust*

Faust. I have a great deal of pleasure in stirring people to quarrel with their Maker, and to say unto him, hast thou made me thus? I love not the station thou hast placed me in; I have got parts to qualify me better than this in which thou hast placed me; but I am not dealt with according to my merit." The labourer, who, by the way, is the most happy and contented of his species, is not altogether pleased, because he is not born a gentleman, and heir to a good estate. The squire and his lady are almost mad with anger, because they were not descended of noble ancestors. The man himself takes it very unkind that he was not born to govern a kingdom. He that is born heir to a crown, is vexed at two things at which he is much obliged to: First, because the Almighty is so long in taking the father to himself, to facilitate his own accession to the throne: Secondly, because he is not well pleased, because it is a regal and not an im-

n, to which he is born heir. As for the man who is to imperial dignity, he is angry because he is not appointed lord of the whole world. And one, you know, having obtained the sway of the whole world, was y with God, because he had not made two worlds for to govern ; even so angry, that he is said to have cr gain. Thus, in all ranks and degrees of life, I make le quarrel with their Maker.

Ed. I have often heard it remarked, by our infernal ; that if the ambitious mind were to obtain what it w in pursuit of, true contentment would be as far dis- as ever ; and an Alexander, who covets a second world vage, could he get that would want a third, after that rth, and so on, until he had plundered the many mil- of worlds which god hath made. Even then, were a thing possible, his ambition would be as insatiable er, and his last effort would be the same as that of f Beelzebub's ; I mean he would attempt to plunder ternal throne itself. Thus, they allege, that the low- degree of ambition and discontent in man, if the Al- ty were continually to gratify it, would ascend to the daring attempt of which the infernal monarch himself pable. After all, I have observed that the greater of the people are so far from deeming ambition to be ipal, they think a spice of it is indispensably necessary pan of honour.

Ed. I know it, brother ; but that is a striking proof of blindness to which we have reduced them. Ambition, stent, &c. reigning in any person, are infallible symp- of an heart totally depraved, and altogether under minence. But let them go on to cherish an ambitious they will find their mistake at last. That judicious s, Epictetus, seems very capable of instructing many us called Christians, and who have the advantage of ble. Yes Infidelis, you and I both knew, that am- is the very vice which ruined our black fraternity : or it they had been in heaven to this day.

Some quarrel with their Maker, on account of their ion in life, I am equally successful in stirring up oth- erake offence at the manner in which the Almighty formed their bodies : As to their souls, they do not b them ; indeed they seldom consider that they have

an immortal spirit belonging to them. If, by chance, such a thought, as that they had an immortal soul, should pass through their minds, it gives them no concern in what position it is found, because they take it for granted that nobody sees it. So very inconsiderate and stupid are many that one who understands the language of hearts, provided he could delight in the voice of discontent and murmuring, might meet with high entertainment amongst our people. For,

One young lady says, O if the Almighty had made me an inch and half higher, then my person would have been abundantly more proper. Her neighbour is as ill at ease, because she thinks the Creator has bestowed superfluous labour upon her, in giving her a couple of inches of redundant height, which she looks upon as a very considerable deformity. Another says, Why did he make me with round shoulders? Might he not as easily have made them square? I am ashamed to go into company, because I have not a handsome carriage of the head and neck. What the back board and girdle can do, has been tried to press in the prominent *os humeri*; but sad experience teaches, that she may as soon wash the Ethiopian white, as make that even which the Almighty hath made crooked. Nor less afflicted is her kinswoman, on account of yellowness of skin.

Avar. I have heard several people of allowed knowledge, modestly wish, that all court ladies laboured under the same misfortune the last unhappy gentlewoman does; being persuaded that if it were so, naked breasts would never more be brought into fashion, to the annoyance of the gentlemen, and the scandal of the ladies: For you know fashions are all born at court.

Fast. Not at the court of London, Avaro, but Versailles; therefore it would indicate better sense in your knowing people, to wish the French ladies the above misfortune. It is held an act of high treason against the French, for the English court to receive any fashion, which hath not had a certificate from Versailles. This policy seems indeed very mysterious, when we consider that the British heroes can so effectually drub the *monsieurs*, as to make them cry *parmi*, and at the same time the French ladies should have the English in such absolute subjection.

It is impossible for any person to conceive the trouble

have, in preparing those ladies for the ball or assembly, or partheon, and what art I am obliged to employ, in hiding their supposed defects and redundances. The lady who fancies her stature to be somewhat too low, obliges me to add to it the whole length of a supper-tall pair of wooden heels, and is extremely careful to set off her little body to all advantage possible, so that every beholder must be struck with the most perfect gentility of her appearance. On the other hand, her neighbour, who is over-tall, is as careful, on her part to have the flattest heels that can be worn, and is equally industrious in decking, to the best advantage, the whole of her extravagant height.

Nor hath their neighbor, who is affected with a *das*, or yellow skin, less trouble and anxiety of mind, besides her great toil of body. The waste she makes of wash-balls, and the best recommended cosmetics, together with her own, and her servants' labor, in endeavouring to rub off the native tinct, is not to be conceived. But, alas! it is labor in vain. All the comfort which remains for her, is derived from a black necklace, assisted by two or three well disposed patches, which she hopes may, in some measure, overcloud the hated yellowness of the adjacent parts.

So absolutely foolish are they, that I have some subjects who say, "Ah me, why were my ankles made so strong and fleshy? O that they had been slender and genteel, then I should not have been thus dependent on the mantumaker for a covering for them." However, gentlemen, were it not a rule established among the fair sex, that ankles some what gross are altogether ungenteel, it would puzzle a philosopher to determine how it is that small feet and slender ankles, come to have more virtue and real worth in them, than those that are otherwise. But certainly it is deemed to be so, and those imperious dames, who have been favored to their liking, do what they can to mortify those who are less happy in their pedestals. Against this disease there is no effectual remedy. Small sized shoes formerly gave them great hopes of relief; but, alas! they generally made cripples of their wearers.

Inf. I have always observed, that when people have applied to the artist, to have that mended which they think the Almighty hath marred, the punishment is connected with the crime, as a token of the just resentment of a jealous

God, who hath left none of his works imperfect; and who would have them all, as indeed they ought to be, well esteemed. Hence, come corns upon the feet, and far greater unevenness in the symmetry of the body, than was before their application to the mechanic.

Fust. Another of my disciples has got hair of a madder red, and such is her folly, that it grieves her beyond measure. But with all my wisdom, I could never find out the reason, why red hair should be any more scandalous, than yellow or flaxen locks: Or how it is, that scarlet is held to be such a courtly colour upon broadcloth, and yet so scandalous for a lady to have her head of scarlet colour. But the lady herself is so apprehensive of the scandal, that she is obliged to exchange her native locks, with a neighbouring barber, for a set of flaxen false-curls; these, she thinks herself, will very well become the native fairness of her skin.

Perhaps, indeed, to spare the natural crop, she may blind the eyes of beholders with powder, which may help to conceal the awful secret. The like expedient is used by women of a coquetish disposition, when, to their great grief and inconsolable sorrow, they first perceive old age dying to whiteness upon their temples. In order to prevent the world having any suspicion that she is advanced in years, the coquet procures a defence against the hoary hairs; and thus she keeps herself, as much as possible, from the belief that she is growing old, until the detested wrinkles on her forehead betray the fatal secret, and then she declines faster than other women, because her grief gives swiftness to her decay. Another lady is exceedingly grieved, every time she looks in her glass, because, as she thinks, her face is too much upon the fire to be deemed lovely; but she comforts herself with the reflection that she has good features, and the great artist, when he finished her, has left a dimple in her chin. On the other hand, her cousin beholds a system of agreeable features in her own countenance: But oh! the dejection of her heart, on recollecting the paleness of her lips. To supply the defects of nature in this, before she goes abroad, she has recourse to her pencil and vermilion shell. Thus she has some means of comfort within her power; but her poor sister, who is seamed with the small-pox, is quite inconsolable. If at any time she expresses satisfaction it is in speaking

of the former agreeableness of her features, and fairness of her skin. But alas! her joy is presently clouded with the melancholy consideration, they are forever gone. Some ladies are highly offended, because their hands are too big, others that their fingers are too short; and now and then you may meet with one who is dreadfully tormented underneath a king Richard back; which is sure to prove an intolerable burthen, all the life of the unhappy woman.

Infid. Nothing more truly demonstrates our dominion in the hearts of mankind, than their being ashamed of their shapes and physiognomy; the supposed deformity of which, they could by no means have prevented. Every degree of this kind of shame, is a tacit reproach of the Creator, and therefore daringly impious. Many you may find, ashamed of the innocent defects of their outward frame, who are not in the least ashamed of their vain lives and immoral conversation; to rectify which ought to be their principal concern. And were there but as much pains taken to rectify the disorders of civil life, as there are to hide the supposed defects and redundancies of the body, and to alter the tincture of the skin, the world would be very different from what it is. But you take care to prevent that, Impiator.

Dis. One who has made mankind no part of his study, would deem it impossible for rational beings to be ashamed of, and concerned for innocent deformities of the body, with which no person of common sense will ever upbraid them, and which never can by any means lessen the esteem of the judicious; (for who can make that straight which the Almighty hath made crooked, or white which he hath made brown? and at the same time neglect the infinitely more valuable mind.

Infid. By your account, sir, your vassals have got a wrong notion of beauty, as by our long observation it appears, we may sometimes see a great deal of beauty in a person whose bodily parts no way tend to recommend him. Real beauty lies in the constitution of the mind and the proper use of its intellectual faculties: Every thing else compared with this is like tinsel when compared with the purest gold.

That person appears truly amiable, without external comeliness, who can bear the lack of it with a becoming

grace : and who, to make up for all outward defects, is studious to embellish the immortal mind. That is a part of man always capable of improvements ; but for the body, they may fret, murmur, and repine at its defects, as much as they will, they plainly see it does not mend the matter ; for who by taking thought can add one cubit to his stature, or make one hair whiter or blacker ?

Faß. Such is my dominion now ; nor was it less in the more early ages. I made rude work in the tents of Jacob between his two wives and among his sons ; and by those means I greatly disturbed them whom I could not destroy.

Invidio. I have until now been silent ; but beg leave to observe, that I think our labour is far from being lost. Seeing, though we are permitted to destroy none who are good and virtuous, we have the pleasure of distressing and distracting them. And certainly no music can be so agreeable to our ears, as the sighs and groans of our enemies.— There is something so agreeable in the destruction of infidels, and distracting the rest of mankind, that I have often heard our father Beelzebub say, he would rather aggravate his own torment a thousand degrees than be robbed of that pleasure. His and our happiness lies chiefly in distressing mankind, especially the virtuous and good, notwithstanding he overheard Immanuel, when he said, “ I give unto them eternal life, and none shall pluck them out of my hands.”

Avur. One would wonder it did not wholly discourage him, from making further attempts against such people, especially if what I have heard is true : I mean, that every affliction which they endure by his means, will be an aggravation to his own misery. But his hatred against them is implacable.

Faß. It is not altogether his hatred and malice against them, which excite him to persecute them with such unwearied diligence : But it happened on a time, that Beelzebub was by, when one of the heavenly heralds declared, “ That in all the afflictions of his people, Immanuel himself is afflicted.” And at another time he heard another say, “ That Immanuel is touched with a sense of human infirmities.” Nay then, said he to himself, they shall not want for afflictions, if I should endure a thousand hells. It will

be a heaven of delight to me, to see my fiery darts bound off from the persons to whom they are shot, and strike him whom I have in the most perfect abhorrence. So that it is Immanuel himself, rather than those who believe in him, at whom Satan is so much enraged.

To return to my story. By my means the knot of sisterhood between Rachel and Leah was disunited, and friendship and love fled to a distance far remote from their tents. But this was not the finishing stroke of my artifice; for when one generation passed away, you might always be sure to find me with those, who made their appearance next upon the stage of action. Hence I was found with the sons of Jacob, and made them perpetrate deeds very unworthy of the patriarchal character, and that even in the lifetime of their father. The destruction of the Hivites, by the sword of Simeon and Levi, in revenge of Shechem's rape on their sister Dinah, was wholly by my instigation. They grieved, and that justly; but pride alone called up the demons of Revenge and Cruelty, who drenched themselves in Canaanitish blood.

When Joseph dreamed of his future advancement, I prevailed with his brethren to hate him, and give admission to every baleful demon; under whose influence, even at the hazard of their father's life, they sold him into Egypt. There I stirred up Sabrian, the wife of Potiphar, to revenge her slighted charms upon him; Joseph himself to swear by the life of pharo, and to carry it very strangely to his brethren in the time of their affliction, notwithstanding he himself had seen such wonders of Divine Providence, as mentioned by the writer of his life. Just it was that his brethren should have been afflicted for their former perfidy and baseness; but Joseph could never have been persuaded to be instrumental therein, but by my instigation.

Imp. I am surpris'd, sir, you should select the history of those reputed the best of men, for exemplifying your dominion: whereas you make no mention of Ham, Ishmael, Esau, &c. I thought your dominion over them was more full than over the other.

Fall. I mentioned the best, on purpose to save myself trouble, cousin. For when you hear my power over them, you will easily conceive that my dominion over the rest of mankind must be absolute. I might indeed do myself hon-

or by telling you of the part I had in the lewdness of Ham, the despite of Ishmael, Esau's revenge, &c. &c. but as I understand it all implied in the present plan of my narrative. Indeed it would be endless to tell you of even a thousandth part of my achievements; and I am persuaded it is more agreeable to you, to hear of my occasional prevalence over the virtuous, than to have a full display of my uninterrupted dominion, over the infidel part of mankind, without it.

Yet it may not be amiss, by way of specimen, to give you one instance of my influence over infidels in general. Amongst the millions I might adduce, I shall refer you to Bafuris Pharaoh, king of Egypt, in the days of Moses and Aaron. Notwithstanding the mighty signs and wonders which God wrought, by the hands of his Hebrew servants, he was absolutely under my dominion, that he hardened himself against the Almighty, disregarded the voice of his prophets, and would not suffer the people to go into wilderness to worship: Moses and Aaron wrought wonders unprecedented, in the presence of the king and his nobles, but I persuaded him that the whole was effected by the power of magick, and that Jaanes and Jambres, his own enchanters, could do the same, were they called to it.

I had such possession of his heart, before any miracles were wrought, that he thought himself inferior to no man whatever, and scorned subjection even to the Almighty. Pharaoh's magicians, in divers instances, by a divine permission, imitating the wonders wrought by Moses and Aaron, he persuaded himself that he was at least equal to them. God who sent them, and in the most haughty did not fail, said, "Who is the Lord that I should obey him?"

You have all heard that no man hath hardened himself against God at any time, and hath prospered: Nor did he prosper. I hardened his heart against every divine intimation, until the God of the Hebrews utterly confounded the Memphian magicians, and made the haughty monarch not only willing to let the people go, but eager to thrust them out of the land. However they had not travelled very far, before Pharaoh, being a little recovered from his distraction, was induced by me to pursue and oblige them to return to their drudgery, alledging the great loss which both his majesty & the Egyptian monarchy would sustain.

departure of such a number of vigorous slaves. Pursued to this purpose, he mustered his chariots & horsemen Egyptian chivalry, pursued the fugitives, by dint of to compel them to return to their ipades and wheel-
rs.

y one must praise my noble intentions; for I designed
th hosts should have perished, the one by the sword of
gyptians; and the other by the thunderbolts of heav-
conjectured, upon good ground, that if Pharaoh
yed the Hebrews, the Almighty would avenge their
upon him and his kingdom.

host of Pharaoh overtook the Hebrews near Pi-ha-
a, where the raging ocean met them in the front, and
ridge of impassable mountains enclosed them on
hand: "Glory be on me! cried the exulting mon-

See how my happy stars have hemmed in the fugi-

Now shall they either return to their servitude, or
on the points of Egyptian swords; and Pharaoh

more be upbraided with a God greater than him-

But Pharaoh's boastings were premature; his hopes

failed before they were full blown: For it came to

that the Almighty took the cause of his people into

hands, wrought salvation for them, and with an

and destroyed him and all the Egyptian chivalry.

less calls me hence, gentlemen. I hold it good that

ourn until to-morrow.



DIALOGUE XIII.

AVARO.

INDEED, gentlemen, what I tell you is true; you not conceive how much I am carest by the great slaves.

Fest. Do not boast, cousin, nor let it once enter your mind, that your reputation amongst mankind is more dial and hearty than mine; for where there is one who prostitutes himself to the devil Avaro, there at least twenty who fall down at the shrine of the adon tofus; though I will still own your craftiness has got not a few to your groveling sway.

Avar. Not a few, indeed! Every nation furnishes a quota, to make up the number of my abject slaves who adore me under feigned names, suitably adapted to the genius of each country. For instance, in Holland, I am Mynheer Industry; in France, Monsieur Prudence; in Spain, I bear the name of Don Diligence; in Austria, as also at the Hague, I am known by the name of Good Policy; and in Great Britain and her colonies, called Mister Care, alias Mister Frugality; but my name being rightly translated will read Covetousness.

Great advantages arise to us from the concealment of proper names. The word covetousness, you know, has such a true brimstone-color, that unless I had some way of disguising it, I could get but few adorers in comparison of what I have. There are thousands who delight to live under their roofs, by the feigned names of Industry and Frugality, who would be afraid to be seen in my company under the name of Covetousness. They rise up early in the morning, they eat the bread of carefulness, can never get any thing of work done by their servants and labourers; they hoard up as much as they can, and are forever devising schemes of money-getting; and yet they are the most covetous; all the world could not persuade them that they are the worshippers of the devil Avaro. Even the morning and evening desires run in the following

What shall I do to get money? How shall I manage to keep what I have got out of the reach of pilfering rogues?" Each are their desires, and yet they are not covetous. Notwithstanding their increase, they cannot, with pleasure, assist the needy, unless by so doing they can serve themselves; and yet they are not covetous. Such people are very apt to consider gain as a proof of their godliness, and it is difficult for them to believe, a poor man is honest. If his honesty is so clear that they cannot deny it, they will tacitly urge him with either indolence or want of economy, as they take it for granted, any man may prosper in the world as he will; and yet they are not covetous.

Mr. Sd. Your disciples. Avaro, it seems, have but little acquaintance with that divine providence which we are constrained to confess; that providence which enerveth the strength of one and fills that of another, according to the states of varying wisdom. But by long observation, we have learned, that the race is not to the swift, nor the battle to the strong, but to whomsoever the Arbitrer of the universe is pleased to give the blessing. What most surpriseth me is to see so many of your people among the professors of religion. Do you think they have never heard that those who love the world, have not the love of the Father in them; and that friendship with the world is enmity against God? Or do they suppose themselves capable of serving both God and mammon?

Avar. With your leave, sir, such texts of scripture are of no weight with our people. Some consider them as interpolations, others misinterpreted, others still deem them inconcious, therefore not to be regarded; and all agree that the force of such passages ought to be reasoned away. Yes, other friends, you may meet with many, who, if their moral sentiments may be known by their outward conduct, believe themselves capable enough of serving both God and mammon, and that it is very consistent to love both God and the world at the same time. All the week round, they are so earnestly engaged in pursuing worldly advantages, that one would suppose they had got an assurance that for a thousand years, at least, to enter upon, their souls shall not be required of them; or indeed one would think they have not a syllable of the Bible, or that there is either heaven or devil, heaven or hell. Yea, so ardent is their char-

after gold, they cannot spare so much time as to ask their servants whether they intend for heaven or hell at death? Whether they serve God or the devil? Whether they read the Bible, or idle plays and novels? Whether they go to church or ale-house on a Sunday; or, indeed, whether they are Pagans or Christians, Papists or Protestants? And yet they are good Christians themselves, members of churches, and worshipers of the God of heaven.

Notwithstanding their fervent zeal for, and unwearied diligence in the cause of mammon, they will not absent themselves from church on a Sabbath day on any consideration; but, with all sincerity imaginable, with the devotion of one holiday wipe off the stains of the former six, and on Monday came forth as fresh for the avaricious chase as ever. Thus, you see, my subjects, by their conduct, plainly tell you, they believe it very possible to serve both God and mammon; and thus they give the lie to divine religion.

It is now as it always was; many people follow religion with the same views with those of the loaf and the fish sellers; they take up religion to procure a character among men, that it may serve as a cloak for their mercenary purposes. The person deemed religious, being capable of executing avaricious schemes with greater facility and advantage, than the man who is known to be an enemy to all religion.

Fast. It seems, avaro, your money-hunters can add religion or any thing to the great end of getting. I know thousands who would not attend the worship of God at all, if they found not their account in it. I have laughed, many times, at seeing the atheist and the deist come to church and receive the sacrament, to qualify them for places of public concern. It may safely be supposed, that men who believe not the sacrament to be of divine institution have for ends, no way religious, to answer, by their receiving it. It is not a little drool too, to see many who, for conscience sake, dissent from the church of England, when they have the prospect of preferment, come cordially to the altar and receive the consecrated elements from the parish priest. Mortal man could not do more to secure all the emoluments of both church and state to their own party forever, than the authors of the test act did, and yet many dissenters

play the devil in cheating them. It must be a close indeed, in which some people will not find a hole to go through.

17. Aye, uncle, and it is every whit as droll to see (if my subjects, who never attend at church, except those occasions; men who spend their whole time in singing, gaming, and whoring, admitted to the table of Lord, to serve a turn in politics, contrary to every rule, divine and human; and yet those men commence the pillars and governors of the church, without coming near its duties on other occasions. These things make amazing-our interest.

18. Not many days since, your son Discordans gave most agreeable account of some of his operations, by instrumentality of Prejudice and False-Reasoning. I should be glad, my nephew, if you will be pleased to go on your story.

19. I have no objection, sir, if my honoured parent be pleased to permit. But Discordans cannot so much please, without the instigation of great Fastosus.

20. You do me great honor, my son, and have my permission to proceed: But as I have urgent business in hand and am already acquainted with your story, I shall leave you for the present, and meet you here tomorrow. Peace and confusion attend you all.

21. This same glass, False-Reasoning, is the mirror in which the Jewish clergy, doctors of law, scribes and pharisees tried the doctrines and actions of Immanuel and all his followers. By these means they were fatally deceived, and rejected the council of God against themselves; yet needed to that degree, as to say, the light which enlightens every man that cometh into the world, is absolutely false, and to charge the Maker of all things with being a magician; even to put forth their sanguinary hands, and murder the Lord of life.

22. You may think I was closely employed in those days, as I was not a pharisee in the whole world, whom I did not furnish with an inverting mirror and telescope. These means they become quite enamoured with their supposed virtue, and held all besides themselves to be wicked; that is to say, hereticks, because they knew, not what, *i. e.* they did not measure length and breadth ex-

ably according to the standard of orthodoxy, which in all ages has been the traditions of the elders, and not the scriptures of truth, as some have erroneously asserted.

Imp. Hold, cousin, there I think you must be wrong; for I myself was wont to hear Immanuel, (who you know could not lie) refer his hearers to the scripture for the resolution of all doubts.

Dis. That is nothing at all to the purpose, cousin. I readily grant, and none can honestly deny it, that the scripture is the standard of truth; but truth and orthodoxy are two things, very different, and sometimes diametrically opposite to one another. Bible doctrine is the same in all ages and nations; but orthodoxy in one nation differs at least as much from orthodoxy in another nation, as the several climates do from one another. To go no farther than Britain, you see what is south of the Tweed accounted the purest religion in the world, is, upon travelling farther towards the pole, deemed corrupt, superstitious, and antichristian. So it is *vice versa*. Moreover, what has been orthodox and apostolic in one age, has had the misfortune to become quite hated and damnable in the next; so that there is no certain standard of orthodoxy in any nation: But truth is always the same, and knows no standard but one.

Indeed the synod of Dort, and the reformers of the English church, have done what mortal men could do to fix an everlasting standard of orthodoxy by tying all future professors to subscribe their traditions. But even that is insufficient. For, by the help of mental reservation, many subscribe contrary to their real belief; and others, who have not that address, even go without a benefice, let them believe the Bible ever so piously. Yea, I have known many deemed heretics, and burned at a stake, merely for believing the Bible. Orthodox papists, orthodox episcopalians, orthodox presbyterians, and orthodox congregationalists, have all had the honor of putting people to death for their want of orthodoxy; that is, because they were daring enough to think for themselves, contrary to the known maxims of the orthodox priests in every age. You know, it is observable, that the orthodox are condescending enough to suffer other people to have thought for them.

Imp. What cousin, has any sect of Christians, besides our friends the papists, been found to persecute those who differed from them?

Dis. Yes, cousin, every sect who has at any time been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judicatures, acts of bloody faith ; and, at last, to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day, with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the bible ; but her reign being short and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the protestants in their turn became orthodox ; i. e. got the government into their hands.

O the violence of reputed orthodoxy ! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity ; that the formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the presbyterians, independents, and other congregationalists, felt the weight of their rage, or, if you please, zeal for orthodoxy, and the good of the church. Now the prison keepers and their friend Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English protestants & oppressed dissenters ; and the good episcopalians at home, kept the steeple to themselves, and had all the good of the church before them. But those said presbyterians and independents had no sooner crossed the ocean for conscience sake, and found themselves secure from episcopalian rage, than they themselves commenced orthodox, and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had ere while done from themselves ; and now the poor antipedobaptists and quakers were taught that a mittimus is a mittimus, whether it is signed by a papist, an episcopalian, or a presbyterian ; and that sentence of death is to be dreaded as much from the mouth of the

latter as of the former. These same dissenters, who lately found Old England too hot for themselves, glowings of priestly zeal for orthodoxy, soon made England too hot for the poor quakers and antipedobaptists who, to escape the rage for presbytery, fled to Pennsylvania and the other to Rhode-Island, that might not be compelled to worship God according to people's consciences, and contrary to their own.

Infid. So then the old spirit of calling down fire from heaven upon heretics, or those who walk in a dissent, it seems has prevailed in modern times as well as in O what a mask is that ! human rage in the charade of godly zeal ! It is wonderful to see people glorifying in a prince of liberty, but shutting their brethren up in prison for conscience sake ; worshipping the saviour of lives by putting people to death, because they will not worship him in a different form ; and it is as wonderful to see ambassadors of peace, as they call themselves, should be principal agents of this violence.

Dis. But for the ambassadors, persecution has been known in the world, sir. The laity have so little regard for God, that they would, if not infligated by the law, suffer men to worship him according to the best understanding they have of his mind revealed in the Bible. The ambassadors are quite of another opinion ; for by treaty it is determined, that God shall be worshipped in the mode by them directed, or he shall not be worshipped at all, if they can help it. The honor of persecution and punishing of heretics, must all be ascribed to the ambassadors.

Imp. By ambassadors, I suppose, cousin, you mean papist priests, in contradistinction from protestant ministers.

Dis. I mean both papists and protestants, cousin ; with me it is not very easy to determine which best deserves the honorable appellation.

But to return to my story. I taught the respectable risees in general the use of my instruments, which, I saw in the late experiment, perfectly inverteth every thing, and so, by my prudent management, those very people held to be the most religious of the jews, were wrought to such a degree of self-conceit, as to fit them for execution by the will of the devil ; still supposing that they were

vice to the God of Israel. Contemplated under the
 n of my ingenious instrument, those Pharisees, who
 rkness itself, considered themselves as angels of
 id each became so enamoured of his own personat-
 cies, that all who were not of their sect or persuasi-
 e held in the most consummate abhorrence; as ac-
 and ignorant of their traditions, yea, even enemies
 Almighty.

viewed Immanuel, the brightness of the Father's
 and express image of his person, by the help of my
 n which, to them, he appeared as one come from
 ab, and performing miracles in the spirit and power
 reat apostate. His immediate disciples were, in-
 en of whom the world was not worthy; yet, viewed
 elp of these notable instruments, they appeared as
 s the most despicable. Although men of peaceful
 s, willing to spend and be spent for the good of
 l, they were held to be enemies to the public good;
 o turned the world upside down, unworthy of a
 ; in the tents of humanity, and therefore thrust out
 orld with violence. Such wonderful works were
 ished of old, by the help of these amazing instru-
 and still they are perfect as ever, and fit for opera-

at this day, when the whole system of revealed
 examined by my inverting mirror, it is misappre-
 is cunningly devised fables; a well concerted system
 ood for a priestly imposition on the consciences and
 nding of the laity. Yes, my fellow destroyers, by
 government, many who value themselves as the
 matters of reason, are so absolutely stupid as to sup-
 t the eternal God has left men at large, without any
 w or revelation of his mind, to which their submis-
 equired. Being thus stupidly absurd, you will not
 that the same masters of reason have been inge-
 ough to find out, that this world unwieldy as it is,
 terous enough to create itself, and possesseth wit-
 ough to be its own governor.

By your leave, cousin, this last part of your ac-
 belongs to my administration. You preside only
 sension and division. I want to hear some of your
 as of this kind.

Dis. True, sir. But if I prebide over dissensions, divisions, animosities, &c. you know I must be allowed to use proper means, by which my works are to be propagated for I am not like those human fools, who expect to do without using the means. Besides, sir, that one should assist another, is by no means against the law of fraternity. If I, to promote my beloved discord, call the assistance of your bewildering influences; I also, in kind return, by the divisions which I foment, strengthen the slavish bands of great infidelity. Ourselves being mutual, I hope the worthy Infidelis will grumble to lend me all possible assistance, in making this earth, as much as may be, to resemble the region of the damned. Moreover, our great prince and no way careful, about which of his illustrious family is the instrument in damning a soul, so that the work of damnation is effected.

Infid. I have no objection, cousin, to assist you, or any of our kindred. All I desire is, to have due notice taken of my influence. Our leading view ought undoubtedly to be the destruction of men, in compliance with the will of our great ancestor. But I detain you.

Dis. The ancient pharisees were not the only dupes we have had in the world. The great man at Rome, the emperor of the world, and head of the church of antichrist, has been as much my dupe as people of less eminence, as I shall shew you in the sequel.

Infid. What, cousin, have you become acquainted with my old friend? I should like to know how that comes to pass, and what acquaintance you have with him.

Dis. I accomplished it in the following manner. I presented his supreme holiness with a pair of my instruments, of the right Luciferian construction, on purpose that he might, by their assistance, try all the bulls he should publish, and all the causes which should come before him. For it ought to be observed, the time was when the whole world wondered at his infallible judgment. Infallible, so long out and so for many ages received. Yea, so powerfully efficacious has been the word of his holiness, that even his very breath has blown the crown of from the head of one prince, upon that of another. So very extensive his sovereign sway, that to give a kingdom to a devoted friend

more to him, than to give a snuff of sneezing would a trusty highlander.

In the use of my instruments there arises a necessity his holiness's bulls, &c. should be the most perfect antichristianism; so that in the inverting mirror they may be the likeness of unerring truth. It is the same with persons and things which the hoary father is concerned the sentence is, in general; contrary to the real interest of the party or cause. Hence we find a turk Becket canonized for a saint, and placed among the deities; and a pious Cranmer condemned to the

Regicide is rewarded as meritorious, whilst walking according to the dictates of conscience is held altogether damnable, both in this and the future world.

In the proper application of this mirror, popish bulls, as of councils, canons of churches, human composed laws of worship, are supposed to be stamped with disauthority; whilst the Bible, that only revelation of divine mind, is considered not only as insufficient to lead men the way of salvation, but even dangerous to lead by the laity; and it is absolutely forbidden their rest by knowing too much of the will of God, they shall perish from the popish faith. So the good old vicar tells the laity to go to hell blindfold without complain-

nothing can be more certain, than that either his holiness the pope, or the writers of the scriptures, must be mistaken. The former says the Bible is dark, mysterious, hard to be understood, and even dangerous to the souls of men; whereas the latter say, the scripture way of salvation is so plain and easy, that the wayfaring man, though an idiot, though even a fool, shall not err therein. The pope has, for weighty reasons, been pleased to forbid the reading of the scriptures, under the heavy penalty of death and excommunication; Jesus, the author of the Bible commands all men to search the scriptures; and his spirit in Paul, approves this conduct in the noble Bereans. Surely this is out the very person of antichrist. His holiness's bulls, and all other great leaders of the church, are of opinion that the scripture is not of itself sufficient to be the rule of conscience, the rule of faith and practice, therefore laws, creeds, liturgies, &c. are introduced to make the

formula of worship more complete. But Paul the apostle tells mankind, that the scripture is able through God to make them wise to salvation. So that the one or the other must needs be mistaken.

Imp. His holiness of Rome, was in the right to forbid the reading of the Bible, and they find their account in forbidding. The old Bible, I am told, tolerates even a good minister to lead about a wife, but confines him to one wife. Therefore this Bible did not suit my good friends of the priesthood. But the pope's Bible which forbids to marry and enjoins an unreserved auricular confession, gives the gentlemen of the cloth an opportunity, under the pretence of being righteous more than others, of being lascivious to the uttermost and to defile all the nuns in the convent. What full fed friar would not choose a free admission to such a seraglio rather than be confined by sacred marriage to one only wife? With them it is a rule, that much pleasure arises from variety.

Dis. So, cousin, I find you are acquainted with old friends, the priests of Rome.

Imp. I have been long acquainted with them. My cousin, the greater part of them dwell in my canton, literal fornicators, and they are all freemen in the district of mystical whoredoms.

Dis. I have taken care to furnish every true member of the Italian church, with a partial telescope, by the use of which he takes a false view of the members of all other communities whatever; and in the very spirit of the ancient pharisees, holds all to be accursed who are not of his communion. By these means also, the holiness of his saints is called heresy, and the heresy of the papists obtains the name of holiness. The will-worship, superstition, and idolatry, of those sons of the mystic whore, they call piety, whilst the pure spiritual worship of God, in Christ, is by them termed schism and heresy.

In my instruments the papists, in general, view the righteousness of Immanuel, as the ground of man's acquaintance with God, and therefore, say, they, "It is all chaff, a mere shadow, a doctrine of licentious tendency, not to be published amongst mankind." But when they consider their own personal merit, by the help of my telescope they are ravished with their own supposed excellency.

zealousness of our own" say they, "is a work of sub-
 e, and will bear our dependence. Here is righteousness
 of my own working out, enough to obtain the favor
 od, and to spare. Blessed be my own hands for work-
 out my salvation, and more than my salvation. Adore
 e my own heart for possessing more than holiness suffi-
 t to bring me to heaven." Of the same opinion is the
 Mr. John Wesley, with whom it is plain, that the
 re of God is insufficient to salvation, without the co-op-
 ion of the creature; who yet is confessedly incapable
 ough any thing aright. There is a very near relation
 een the old gentleman at Rome, and his kinsman at
 Foundary. Both are popes, though the latter is much
 e diminutive than the former.

here was a time when the whole assemblage of priests,
 it into their heads to promote their own religion and
 ippress that which had any tendency to lessen the im-
 ance of the sacerdotal order. For their more success
 inquired of my mirror, as an oracle, for direction, as
 eans most proper for the purpose. Answer was given,
 the power of the sword." Therefore, in the popish
 , it is written, "Those who, in contempt of holy
 ch, shall take upon them to live according to the dic-
 of conscience and scripture, shall die the death, and
 estates shall be confiscated to the prince of the realm,
 ided always that one full moiety of every such estate
 without deduction, be returned to his holiness at
 e, the prince over the kings of the earth. Moreover,
 ver shall hesitate about yielding his conscience to the
 ance of the priest, and shall not with apparent willing-
 and his soul to the horns of the pontifical altar, shall
 emed and damned for an heretic; that is, shall be
 ed out of this world at a stake, and shall burn forever
 e world to come, according to the good pleasure of
 merciful holiness."

Ed. Ah, cousin, the devil was sadly outwitted in that
 : for although the burning of heretics was a pleasing
 sion to our good friends the priests for the time being,
 s brought them into contempt which will prove ever-
 ig. Having set the world upon reflection, it is now
 d to our grief, that the religion of Jesus has no com-
 m with a spirit of intolerance, which, wherever it

obvious, is known to be the spirit of antichrist. One really suppose that the successor of St. Peter has gotten the injunction given his predecessor, to seal the use of the sword and let it abide in its sheath, he accounts its edge to be the most convincing of arguments. But I interrupt your story, cousin.

Dis. Often have I seen the whimsical hermit or tactical devotee, take an ample view of his own proceedings, with this partial telescope and inveterate error, and thus sounds the voice of self-applause from hermitical cell at the bottom of Sinai, or on the top of rat. "Lo what a high degree of holiness my own self and assiduity have procured me. Behold! what great my crucifixion of the flesh, and separation from the world have wrought out for me; for which I may thank my resolution. By my pious diligence I have attained sufficient to qualify me for, and good works more enough to entitle me to heaven. Happy I, who have such a good improvement of my time! Unlike the indolent people who, when they die, are obliged to purchase their pardons at an advanced price, or to atone in the flames of purgatory, burning away the lions. I shall get safe to heaven without so much tarrying at that flaming prison on my journey."

Imp. Dear cousin, how I have laughed; laugh myself out of breath, strong and healthy as my lungs see the papal penitent, after he has in holy zeal washed with the carotina-stasis, for the length of three streets, till the impious offending gore has laid on the Enamored with his own fortitude in so belaboring his flesh, I have seen him, after his penitential work finished, examine every stripe by the help of my instruments, and as he viewed he cried with the exultation, "Ah, how infatuated are those who get to heaven in a whole skin; without mortify punishing the wicked flesh! To expose themselves to severe exercise in the discipline of purgatory, for devotion enough to submit to the discipline of the world how impious! But I shall have a speedy entrance into paradise on my dissolution; for I mortify the members of my body, and these wounds religiously inflicted upon my own hand, will be as so many months to interme with the Almighty."

four. So then, cousin, the intercession of Immanuel is out of the question, with your penitents, I perceive indeed those people who can whip themselves to heaven cannot have much need of his advocacy & intercession. he whip well applied, can save a man from destruction, would be apt to conclude, that Immanuel might have ed himself the expense of such bloody sufferings and nizing sorrows as he underwent.

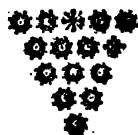
Dr. That is true, cousin; but their first concern is not b Immanuel, but his holiness the pope. Not about the our of God, but that of his reverence the priest, who is ight to have all the orators of heaven under his influ- s, Therefore, those that hope for favor with the inhabi- s of heaven, must be very careful not to lose the good- res of the parson; for it is thought, that no man can t with a cordial reception in the other world, but what gs proper credentials with him from the ghostly guide is conscience in this. But Death is a wonderful instruc- and teaches the poor beguiled criminals, lessons which never thought of in life; and amongst others, this im- ant one that the favor of the pope and priest can be no e service to a dying man than the favor of Mahomet. When the true born sons of the scarlet whore, are pleased view the protestants with my telescope, indignation rises he heart; and thus they give vent to their zeal and geance; Ah, what a goodly heaven would it be to see le heretics broiling in the flames of hell! When shall geance fall to the uttermost upon those who dare despise authority of the church and its holy high priest?

afid. It is allowed on all hands in the church of Rome, ; to protest against the people's supremacy and disbe- e his infallibility is the sin unpardonable; for which no ensation whatever can be obtained from the clergy, how- r much their so doing may be approved in heaven. d it is an article in the papal faith, that fire and faggot, k and gibbet, are the most convincing or rather invinci- of all arguments, therefore never to be omitted in the ision of religious disputes.

mp. When we consider, sir, that his holiness of Rome ot such an able logician as Jesus of Nazareth, and hath digion very different from his to defend, we must allow t he is in the right of it to reason with the edge of the

coercive weapon. Fraudulent religion is liable to disadvantages to which truth is not subject; and the one will eternally stand of itself, against all the nations of darkness, the other will require the assistance of violence and intolerance to uphold it. Who blame their papal reverences for pulling the sword from its scabbard, in order to convince gain sayers? In many, by dint of sound reasoning, most grievously of the holy fathers, who became like dumb dogs that not bark before them, in a moment's time silence the end of a cord, or some such irrefutable argument, are wonderful ways to enlighten the consciences of ticks, gentlemen. But I pray you, cousin, have concern among the protestants?

Dis. Not a little, cousin, which, to-morrow I will give you some account of; but at present must defer the usual time of interview being elapsed. A kinsman adieu.



DIALOGUE XIV.

DISCORDANS.

gentlemen, strange as it may seem, I assure you my intages by these instruments are great, and my in-
ven over protestants not to be despised. Though,
I am at no pains to prejudice the protestants against
ts, or to make use of any instruments in order to ren-
atter more disagreeable than they really are. For,
the body, it is impossible to make a thorough bred
ore diabolical than he is already. I leave it there-
h the protestants to examine the worshippers of the
the mirror of revealed truth, by which the anti-
ism of that religion is sufficiently detected; and all
icy of priestcraft is brought to open light. But,
the business which I do between one protestant and
; who, although they unanimously agree to shake
papal yoke, are most grievously divided among them-
They abominate the high and arrogant pretensions

re; yet they themselves are severally the most ortho-
d drink deeper into the spirit of popery than they
haps aware of, even of the precious spirit of intolera-
nd bigotry.

n a zealous churchman, such as Sacheverel, or his
of L—— ff, or a Durell, Nowel, or Blackett, ex-
his own party with my telescope and mirror; how
ired is the good man on the discovery of his own ex-
! How much of the self opinionated strain flows
is boasting lips! "There is no doubt, says he, but
arch is truly apostolical; the purest church in the
world. We hold fast the form of sound words, and
forgetful of the tradition of the elders."

No, cousin, they are not forgetful of tradition;
all the pompous parade of lordly prelates, there is
small part of the episcopalian formula that derives
ence from the traditions of even the Romish fa-

others. Cringing and courtseying when the name of Jesus is pronounced; worshipping with the face towards the east, keeping lent, and other hol days; besides the Christian bath, fasting on Fridays; crossing in baptism, with a great many more, are all sprung from the Italian fountain. In like manner the names of their priests evidently flow from the pope's good godfather at their christening. And he that looks on their canonical robes, need be irritably convinced that they are cut in the true Italian taste. However they are not the only protestants who hanker after popish customs; for even the Geneva cloak itself discovers the author's acquaintance with the shops of Italy. And you may hear the Calvinists boast of their reformation from popery: one would think we could not find so much as a broad the stranger's garments within the pale of their presbytery.

Dis. It is a rule with mankind in general, to look narrowly for the mote in the eye of another, whilst they tenderly pass by the beam which is in their own eye; and we have brought the world into such a state of disorder, it is no difficult matter for the eye of jealousy to find fault enough. Sometimes I clap my telescope to the eyes of a true son of the church, and direct him to survey the whole body of dissenters; he obeys, and then exclaims, "The same roundheads are schismatics, prone to strife and contention, self-sufficient, turbulent, and uneasy; bigots; haters of apostolic discipline, and lovers of licentiousness, who breathe spite in the face of their mother, and wickedly leave the purest church in the world."

Imp. I pray you, cousin, are there none apostolical besides the episcopalians?

Dis. O yes, cousin 'impiator; all are apostolical, if their own testimony is to be credited. All the Romish churches are apostolical, and give it out that Peter the fisherman is their great grandfather. The church of Scotland is apostolical, and the power of the twelve apostles is thought to have been transferred to the Scotch presbytery. The dependents are apostolical also, on account of the soundness of their doctrine, and regularity of some part of their discipline. But both they and the north country clergy labour under some disadvantages; for the latter have the deed of transfer, which conveyed the authority of the apostles unto the presbytery; and the former are

ough to be unable to produce either precept or from the apostles for infant sprinkling, which is making a foundation doctrine, and by them acknowledged baptism. The baptists, or, as the independent methodists respectfully call them, anabaptists, be sure, are not less apostolical than their neighboring, besides all the advantages claimed by the latter, the enjoyment of baptism according to the institution. So that no defect whatever, in point of spirit, can hinder them from being apostolical. Mr. Wesley and his preachers give themselves out to be apostolical, notwithstanding Mr. Wesley asserts that they are not, by works, which the apostle Paul denied. No objection whatever will hinder the teachers of the people from considering themselves as apostolical. When I attend the Sandemanian church, after service divert myself with their playing at blindman's bluff I could not easily gather from what part of the apostle's conduct they derived their warrant for this or that, more than for cards, skittles, attending plays, operas, going to Vauxhall, Ranelagh, &c. &c. This is the only apostolick church in the world in esteem, taken in its proper connections. However, some of the oldest pillars of the church, having their shins repeatedly broken, and the elders' noses often smitten even to bloodshed, they have laid aside the serious play of blindman's buff, so very apostolical some years ago, and have found out ways and means of making little children, less dangerous and more becoming infant capacities, by which they may spend the time of every Sabbath.

By your leave, cousin, I have often been puzzled to know how it is the prelates of the church of England are so apostolical; and I protest I cannot, after all, understand the mystery. I have heard my father say, that there were never consecrated to any see whatever in England there was not half the number of apostles there are now even in this island. Moreover, I have heard the archbishops and bishops of the English church confessors of the arch-flamins and flamins, the dignitaries of the old British pagan-church, prior to the days of St. Augustine. Now if they hold the honors and revenues of the

pagan clergymen, how is it that they are apostles because the name is changed from flamin to how ?

Certain it is the English bishops must be of a order than the apostles. They are lord bishops selfs great revenues ; they are clothed in soft rai d well in kings courts ; they are too high, too dignified, to preach in a common assembly, or any other, more than twice or thrice a year. But tles were men of mean extraction, not lords, not erends ; plain Paul, Peter, James, &c. they were if their revenues would purchase food and r. them ; they seldom appeared among great men courts, otherwise than in quality of prisoners ; willing to spend, and be spent, in preaching the all people. and on all occasions ; they had no ca eq uipages ; nothing to glory of but their afflicti fell upon them in every place wherever they ear

Insist. There is some weight in your reason's and they will understand it hereafter. But, in while, it is not clever in the churchmen, howeve to charge the nonconformists with having separ the church. The church of England, in her r fines a church to be " a congregation of fait where the word is preached, and the ordinances ; itered ;" from whence it is plain, a church may house which has never a steeple ; and a man may house of parish worship, or what is called the pari and yet cleave to a congregation of faithful men men, where the ordinances are administered and preached, which the rubrick, as before observed, edges to be the true church. Churches are built. fiones, which never a parish church nor cathedra land is ; therefore a departure from them can a propriety, be said to be a schism in the church. friend, the high church man, is some what unki nonconformists in this affair.

Dir. I allow it, sir. But I assure you the non ist perfectly understands the law of retaliation, as adept in the use of my instruments. In some hour of self-approbation you may hear his thougl the episcopalians. " These episcopalians, says

mongrels, are monsters in religion; like Ephraim, they are neither baked nor unbaked, but like a cake not turned; neither good protestants nor right papists. Partly they worship God, and partly they obey the pope. What consistency can there be in such a jumbled religion? Can there be any good, where there is so much papal dross and refuse? Can there be any true religion, where there is so much false traditional superstition? Can there be any thing of the substance, where there is so much of the shadow? So you see there is never sect of protestants, but will occasionally do the devil a kindness, in their treatment of one another.

Infid. This language of the nonconformists is not general, cousin; for there are many who believe that a person may really be saved, although even not of their communion; and that all who differ from them, are not to be treated as absolutely enemies to God and all religion. The like may be said of the good people of the church of England: for amongst them you will find some who do not really think that every dissenter is absolutely in a state of damnation, and hope at least that a man may escape hell, even though he never sets his foot in the parish church. However, I have often been highly diverted at hearing the church parson, on the one hand, railing against the neighbouring dissenters as worse than the papists, instead of preaching the gospel; and, on the other hand, the dissenter, with the greatest dexterity, bandying back the curse upon his reverence, as the dog that barks at the sheep of Christ. Prejudice, cousin, deals all in extremes; it never marches on the middle path of judgment, the path reserved for the gentle steps of candor.

Dis. It is not enough that I persuade the most bigoted part of both conformists and nonconformists, reciprocally to consider each other as the avowed and incorrigible enemies of christianity, and themselves to be its warmest advocates. But I find means to procure the noncons a sight of each other in my celebrated telescope, and each to treat the different denominations with as much rigor and injustice, as if they were not followers or did not profess to be followers of one and the same Saviour. The hottest episcopal rage ever felt by their forefathers, discovered not more animosity than what some of them discover against one another.

I was greatly edified the other day by an eminent quaker, who, when he was examining my instruments, was full of self conceit, to examine, try, cast an eye on professors around him, as destitute of religion; and thus, having my trial begun: "Friend Episcopalius, I perceived away with the form, that thou art a man of religion. Vain man, shadows are all that thou little regardest the substance. Dost thou, Episcopalius, that the spirit is in the form? dost thou not thee read friend Barclays's Apology that Christian ministers are like the weeds and surplises? How canst thou be a receptacle of the meek and lowly spirit of God? is such a clinking of bells from thee, is likely a synagogue of Satan, whose work is noisy? Thy ministers preach for thy thythes and offerings from the people; then be ministers of Jesus Christ? I would, Episcopalius, to consider thy ways, and what is in thee; then thy priests will let on their turn, and will no longer prefer thy offerings. Than shalt thou thyself be full of fantasies of this vain life, and solicitous for state preferment, but wilt content thyself in a way of trade, like our self again, vain man, consider how wast thou."

"As for you, my friends of the independent denominations, I allow of the corrected mass book, for what you say. But, alas! ye conform to the world. Look ye, friends, your women wear holy colors; rings of gold, pearls of the silversmith; ye, ruffled up to an enormous height of vanity; your women are ladies of which indicate that ye are vain, and neglect to look to the heart, but your own clothes, your children, and see what irreligion is of their fabrication. Do ye

clothes of an idolatrous black, and bands starched with
 lution, after the manner of popish and episcopalian
 ings. Ye make ministers, sprinkle your infants, use
 ances, and, like all other worldlings, are as much at-
 d to shadows, as if the substance were not to come ;
 your clothes are made of unholy colors such as are
 by the servants of the flesh ; ye wear buttons, made
 etal digged out of the bowels of this sinful earth ; even
 et holes impiously gaping in the fore skirts of your up-
 garment ; and to add to the height of your carnality,
 hats are wickedly cocked, after the manner of the son-
 of-mitchrist. I charge you all, ye presbyterians and inde-
 pendants, to turn to the light within you and that will lead
 to the substance. Then will ye forsake all these lying
 wordly vanities.

As for thee, my friend Baptismus, (continued the seri-
 squaker) thou art worse than all the rest ; they have
 en up some of the ordinances which were in use in the
 ble's days, but thou retainest every punctilio ; in this
 refore thou art formal and superstitious. By leading of
 ple to submit to those primitive ordinances, thou dishon-
 est the light within thee, which teaches those who obey
 to despise ordinances, as thou seest in the case of our
 ethren. Besides, thy clothes, are of a dark color, like
 ose of other hirelings and men-made preachers. Why
 ost thou not imitate our elders in wearing cloth of a reli-
 ous color, even of an holy drab ? Observe me, friend, thy
 at is cocked after a popish manner, and thee wearest a
 utton and loop upon it, after the fashion of antichrist :
 Why hast thou not hooks and eyes to raise it only to a half
 end, after the manner of the spiritual ?

" It appears but too plainly, friend Baptismus, that thou
 rt still in the world. Thy preachers also wear popish cam-
 rick on their bosoms, preach for hire, and assume the e-
 rihet of reverence. Thee and thy friends make a mighty
 istle about what thou callest the scripture. I pray thee,
 iend, turn thee from that dead letter, to the author of it
 ithin, so shalt thou be taught to condemn ordinances, as
 e do, and to give honor to none of thy fellow-creatures,
 ow much soever it may be due.

But thou, my friend Wesley, comest more near to the
 indard than any of thy neighbours. Thy priests are not

hirelings, having only food and raiment, and thou wisely takest care of the rest. Neither are they of human manufacture, but are all like unto our elders, sent forth by special commission from heaven, from whence thou sayest that thou derdest thy own commission.

"Thou preacheest the free agency of men also, and shuttest none out from heaven, besides those who will not fulfill thy conditions, or, as our elders say, refuse to obey the dictates of the true light within them. Nevertheless, thou failest short of perfection; for though thou despisest the bishops as dumb dogs, thou art mightily taken with the steeple-house; and, although thou thyself wilt be subject to no ordinance but what thou thinkest meet, thou superstitiously bindest both thy preachers and people to the observance of every rite of what thou callest the church. I pray thee, friend John, why dost thou pinch thy belly on Fridays? What seest thou in the fifth hour more than in the ninth, that thou shouldest set it apart for what thou callest devotion? Why shouldest thou exhort thy preachers to read the scriptures with thy notes, to read thy other tracts in preference to all others, to pray at certain hours as if the spirit were at their command, and to preach twice every day of their lives? Thou art too formal, friend, and regardest not duly the light that is within thee."

Isid. And so your friend, the quaker, is pleased to tell all the world, that he is possessed of the spirit of bigotry and self-conceit. However, he is not the only bigot in the world. Bigotry is an epidemical distemper among mankind, and I know no greater bigots than the people who profess to be the warmest votaries for unlimited charity. Who was ever more bigoted than friend Barelay and his quaking brethren? Or who in the world is more bigoted and dogmatical at this day, than the reverend principal of the Foundry, that great votary for universal redemption and the spontaneous agency of men. So very highly is this gentleman esteemed, by many of his people, that I have heard his labours extolled above those of Paul the apostle, and indeed himself accounted to be one of the two witnesses, spoken of in the apocalypse. But in this they must be mistaken, unless by sackcloth, in which the witnesses prophesied, we are to understand prunella; for in black pru-

illa, instead of sackcloth, has all the prophecies of Mr. John been published.

Dis. My friend the quaker, having triumphantly sur-
veyed the supposed imperfections of his neighbors, turned the
telescope towards himself; the gathering his muscles into
triple of self complacency, he said Yea, it is evident that I
am a true follower of the light within, for I give honor to
no man, how much soever it is his due; prince and peasant,
noble and ignoble, are all the same to me, my fellow
creatures and equals. In farther obedience to the inward
light, I do not pray, not once in seven years, unless moved
by an impulse from the spirit. My inward Bible I often read;
the dead letter of external scripture I leave to those
who are fond of shadows. My raiment too is all made
of an approved color, even of sanctified drab; and my lin-
ens is plain, though fine and neatly drest. Yea, and Martha,
my good wife too, is separated from the world, and is a
stable help meet to a spiritual man; she wears no furbes,
no propine cardinals, capuchins, dominos, &c. but
her apparel is rich, good and plain, becoming a sepa-
ration from the world.

Psid. With the quaker's good leave, I think the faults
he finds in his neighbors, are but like gnats when compar-
ed to the huge carcasses, which to my certain knowledge he
himself can swallow without training. Besides, the virtues
which he makes his boast, even supposing them to be
virtues, are all external, and are no more than tithes paid
of annise, mint and cummin, whilst the weightier matters
of the law are neglected, perhaps even by this peculiarist.

Avar. I have often wondered what it is that makes a
drab color more religious and becoming than another; yet
certainly it must be so, for the quakers are wise, very wise,
and could not be imposed on, as every tradesman who deals
with them is ready to testify. Amongst my disciples I have
heard amazing accounts of the wisdom of the quakers, and
be wise they are of, in teaching even novices wisdom, by
their provident example. However, I have as much won-
dered what the papists, episcopalians, and every other sect
of professors, discern so amiable and lovely in black, as to
advise them to make it a canonical color; and almost, if
not altogether, essential to the ministration of the word.
No doubt they have heard that Beelzebub is said to be drest

in raiment of the deepest black ; and one would wonder they should desire their ministers to be clothed in the same uniform, seeing they professedly have declared war against him and all his principalities. Yet so it is ; for any other than dark colored clothes upon a minister, would frighten an auditory out of their pews, and the best of sermons would not be worth hearing, if the preacher were not invested in the sacerdotal livery.

Faß. It is I my friends, even I, who am at the bottom of that religious whim. But for me, white would be thought to become the pulpit as well as black, and green would be as holy as grey. I call it white, because the greatest of the Nazarenes, in ancient times, knew no color which was more holy than the rest ; and the same clothes in which the apostle Paul made his tents, served him as canonical robes, in which he also preached the gospel. By this you may see that my influence is very extensive, even in religious things.

Imp. What uncle, had not Paul a gown and cassock, in which he preached, and a surplice in which he offered his prayers ?

Faß. No, Impiator. Where should he have them ? You may know that the gown, suppliance, &c. were contrived by the man of sin, I mean the sons of perdition, whose principal seat is at Rome ; but in the days of the apostles he was not revealed, notwithstanding the mystery of popish doctrine had indeed begun to work. But all this while we forget our good friend the quaker.

Imp. Indeed, brother, we do not use the quaker hardly so long neglecting of him ; but to make him for amends, I must tell you, that I have often laughed heartily to hear those precise gentry exclaim against the form of religion by others adhered to, as if they themselves were nothing but spirit, when at the same time they are as formal a people as any upon earth. And in truth very few of them know any thing at all of religion, besides that very imperfect form which they have adopted. But we are wise enough to keep our thumb upon that ; for if the cheat was discovered, I am afraid they would be glad to embrace the part of the form of religion which they reject, in order to obtain the power of it, of which the far greater part of them now are destitute.

Dis. I can tell you, the quakers are liberally paid

their own coin. And amongst every sect of protestants not mentioned, you will find some who seldom or never attack the people called quakers but through my telescope. By you by whom the quaker is examined by the rest of protestants, you would almost fill your sides with laughter at their partiality and unfair representation. "Say they, quakers religion lies all in their dress, speech, and moneying. Their religion lies not in the head, but in the blimmed half cocked hats. Not in their hearts, but in their coats. Not in their actions, but in their tongues. Their public meetings are calculated to promote the head of getting money, and increasing commerce; are religious, but merely political."

Thus you may see, that the quakers are abused and belied in their turn, as well as they abuse and belie others. These reflections are just enough when applied only to some, a great many of them, but will by no means hold as a general rule; seeing you all know, there is now and then a man who breaks away from his subjection to the god of this world; and despising all that we and our sabbellion can prevent it, gets safe within the palace of Immanuel. However, there are at those public meetings, some, though comparatively few who have a truly religious design in giving their attendance. From these things you may see, my dear, that prejudice deals all in extremes, and knows not to speak favorably.

Ed. That is a gross mistake, into which we have with our vigilance ensnared the posterity of Adam. When a number only, of any particular body of people, are found guilty of a certain evil the crime is usually charged on the whole; and in the precipitate and judicious conclusion they are all alike." For instance, the Munster baptists once guilty of certain outrages, with which the whole of antipedobaptists are to this day very charitably caricatured. And because very many of the quakers are singularly wise to get money, and to keep it when it is produced, it often said they are all such, and that Avaro is their liver.

By day, whether is the rule of moral equity gone that the efforts of religion cannot set their eyes upon it? Where is candor and benevolence, which the christian religion recommends, that you, cousin, have gained an ascendancy over them?

Dis. By the instrumentality of these glasses, I got preachers of salvation by grace, traduced as Antinomians and the doctrines of the word of God bespattered, as for any sources of licentiousness. For instance, the preacher as his duty is, declares. "That salvation is not of works but grace;" and may thus reason with the people: "I can do nothing that will recommend you to the favour of God; the Ethiopian may change his hue, and the leopard his spot; as soon as you, who are accustomed to do so, can change your own nature, and learn to do well; For not of works of righteousness which ye have done, or can do, that your salvation cometh; but merely by the calling free mercy." I constantly clap my telescope to the eye of the legalist, and he exclaims, "What an enemy to good works, is this same wretched Antinomian? Accedunt enim, we may as well do nothing as strive to procure the favour of God; may as well lead lives the most vile and degenerate, as study to live righteously and holily; for according to this same preacher, our wickedness is as acceptable to God, as our most holy and virtuous living. Yea, more acceptable; for he declares, that harlots and publicans shall enter into the kingdom of heaven, sooner than these who say that they can to procure eternal life by their holiness and good works."

Such is the language, not only of the vulgar and ignorant, but of many who profess to know much of religion. Whenever the self-sufficient Arminian is in the humour to try the doctrines of the gospel in my inverting mirror, and the preachers of them in my partial telescope, he very readily and with great liberality, bestows upon them such the following reflections: "These wretched Calvinists present the Almighty God as a partial and unmerciful being who hides his gospel and withholds his grace from men of virtue, wisdom and prudence, whilst he reveals himself to the most notorious transgressors. They say, that a man of a regular inoffensive life may perish forever, when a debaucher, like Manasseh, a polluted prostitute, as Magdalene, and a wicked oppressor, like Zacheus, shall be saved. If this is true, then we had better live notoriously wicked than sober, righteous and godly lives. What wretched and dangerous doctrine is this! They make God to be the author of sin too; for they say that nothing comes to pass but by his will."

a ppointment or permission. They talk also of some decree, in which God is said to have ordained the which are coming and shall come. No need of hope, if salvation is not of him that willeth; no need of hope, if it is not of him that runneth, but to whom the glory sheweth mercy. If God hath mercy only upon whom he will have mercy, and hardeneth whom he will, they may live as we please; for if we are to be saved, we must not be damned. What diabolical doctrine is this?"* the Arminian raves against the doctrine of the scripture and all its faithful preachers.

Sp. I pray you, cousin, who are these same Arminians? I know I am but little conversant with religious people, by my name.

Mr. The papists in general, cousin; and all the unconnected, who have any notion at all about redemption through the blood of Christ. Mr. Wesley and his followers, Baxterians and Neonomians; for none exceed them in purity against the purity of doctrine. Thus you may see, that the arminian party is by far the most numerous, and most honourable among men, and therefore gains proselytes in all quarters. Though, by the way, it is a pretty strong proof that it is the doctrine of antichrist, seeing Immanuel and his doctrines are every where spoken against, by men of philosophy and natural religion.

Inst. You know cousin Discordans, that we have found many ways of opposing the pure gospel, and this is one among the rest; under our influence, the grace abusing libertine censures the true Christian as legal, because he passionately pleads for purity of heart and regularity of conversation. On the other hand, the real legalist, whether he Socinian or Arminian, alleges, that the evangelical christian is an Antinomian, because he utterly disclaims the merit of good works in the business of salvation. Indeed, on all hands, those who choose either of the extremes, never fail to censure such as adhere to the middle path of judgment; which you know is the only path of safety.

* These devils, I perceive, are not very exact in literally copying the expressions, but content themselves with expressing the spirit of the preachers and writers. If any reader should think that Discordans does injustice to the Arminians here, he may be satisfied of the contrary, by consulting Sellen against Coles. Fletcher's defence of May's minutes.

Fast. Your observation, brother; fulfils what is w
in Immanuel's own word, concerning these same Nazarenes
"As for this sect, it is every where spoken against." Ever
the enemies of true religion differ among themselves
they agree in stigmatising the real Christian. Belar
Puckfius, Huberus, Hemengius, &c. holy fathers of the
Romish church, heartily belaboured them in their days;
Whitby, John Goodwin, Whiston, &c. of the English
church, have carried on the dispute with equal warmth;
improved the same chain of arguments against them in
later days; in the present time Dr. Harwood of Bristol, Mr.
Wesley of London, Mr. Sellon of Derbyshire, and Dr.
Nowel of Oxford, have managed the popish cause with
amazing address, and all the while pass for true protestants.
So that every where, that gospel which is suited only to
the perishing sinner, is spoken against, as pernicious and
subversive of holiness.

Dis. Our friends, the men of this world, always view
the sect of the Nazarenes in my glasses, and as they look
on them, they say, What a despicable tribe is this! A set
of mean beggarly people, the offscourings of the earth, and
the very dregs of humanity. Not a person of any conside-
rable rank among them. Led by the nose by a set of illi-
tate dogmatical fishermen. What person, possessed of a
sense of honour, would frequent their assemblies, or have
any connection with their societies?"

Infid. Your remarks are very just, my worthy coun-
sellor; for mankind in general have forgotten that the scripture
says, "Not many wise men after the flesh, not many nobles
are called; but God hath chosen the foolish things of the
world to confound the wise, and the weak things of the
world to confound the mighty." So that the very objec-
tions raised against them, prove the Nazarenes to be the peo-
ple whom Immanuel hath redeemed out of the world.

Dis. True, Sir, but they see not the mistake. But
proceed; my instruments farther represent them, as a set
of hollow hearted hypocrites, whom our people thus describe
"What painted deceivers are these, who make such a show
about religion, and affect such an air of sanctity! How
how they sigh and whine whilst that rogue of a fanatic
tells them his cant story about I know not what. The scrip-
ture says, "Be not righteous overmuch; seek not to be

“ And I dare say that we have as much religion, though we do not make such a stir about it. warrant me these hypocrites are more wicked in private than we are in public ; for, although they will not get curse and swear, as we do, they will cheat and lie to the devil himself.”

1. A demonstrative proof of the perfection of our religion over them ; for mankind in general do not only godliness itself, but even its appearance. And for this true sanctity, devotion and self-denial are common-sured as hypocrisy.

2. As our good friends of the world are not as yet fully agreed in their manner of aspersing good people, pens that different people pursue different methods, y absurd and diabolical. Some, for instance, are pleased to say, “ These people are melancholy. See how they bow down their heads like bulrushes as they pass along the streets. One shall never see them look pleasant, nor hear them sing a merry song, as others occasionally do with licence. I hate that religion which makes people melancholy.”

3. People greatly betray their own ignorance, when they assign the cause of melancholy to the religion of Jesus ; and of which is to revive and comfort the melancholy, whose heart is oppressed with a sense of guilt and repent. To revive the spirit of the contrite, to bind up the broken hearted and to make the lame leap for joy, be they obtain the prey. Nor do those revilers of religion consider that they themselves, by their contempt of Christianity, do all they can to excite the grief of the sincere Christian, who cannot see his fellow sinners walking idly in the paths of perdition, without dropping over a tear of commiseration.

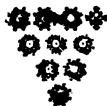
4. No, they never think of the real cause, but with an insul sneer continue to say, “ See how they melt in sorrow ; hark how they sigh and groan, whilst their artful minister tells them an horrible story about death and judgment, heaven and hell, salvation and damnation, with I know not what. They are driven out of their senses with this terrible doctrine. Who would thus subject his conscience to the pedantry of these enthusiastick bigots, their miserable parsons ?”

Faſt. The fashionable part of the world hate to be of death and judgement, becauſe the very thought deprive their beloved pleaſures of all their imaginary neceſſities.

Diſ. That is juſt the caſe, Sir ; for another of my friends ſays of the above people, “ Theſe ways which parſons teach them, are enough to drive a man out of ſenſes. What man of ſpirit could endure reſtraint of ſuch manner of pleaſure ? According to them, one muſt ſpend as much time as play at cards, ſpend a cheerful evening at the ſtern, nor ſo much as take a Sunday’s airing. Play-balls, and aſſemblies, muſt all be laid aſide. And pray is our time to be ſpent ? Read the Bible, truly, the tediousneſs of books ; pray the one half of their time, as I ought I know, hear ſermons the other half of it. No perſon of any taſte could be ſo bound to the obſervation of ſuch meaſures ? Let them read the Bible who will have me a good play or novel. I will have none of their reſtraints.”

Inſid. It is true, plays and novels are light reading well ſuited to the taſte of people abandoned to diſſipation. Nevertheleſs, even people of faſhion may, if they pleaſe, find that reading the ſcriptures, praying, and hearing ſermons, are ſubjects unfit for their ridicule ; though, in this way, I do all I can to promote the irreligion.

Faſt. And as for me, I hold it good we viſit our ſeveral diſſipations, to ſee that the works of darkneſs be not neglected ; and that we meet here at the uſual time.



DIALOGUE XV.

PRIVY to their appointment, I watched in my solitary retreat impatient for the return of the black fraternity, whom I always found extremely punctual among themselves, and observant of every appointment, unless some very urgent business demanded their presence else where. At the hour appointed they arrived at the place of rendezvous, and having seated themselves on their respective thrones, the conversation was opened by Falstus.

Fal. I have been thinking of the stupidity and ignorance of mankind, exhibited in our last interview, and cannot but wonder, however dark and blind, they do not see that the very people whom they censure as enemies to holiness, because they oppose salvation by works, are the same sentimental persons who are said to be melancholy with being rigorous overmuch. Reason, even unassisted, might easily discover the palpable absurdity, and for the future avoid a contradiction so glaring. I would have my slaves consistent with themselves, seeing I have given them the name of rationalists. But error will always be inconsistent. However, Discordans, we will leave the blind sons of infidelity to hug themselves in their fancied rationality, and attend to the remainder of your story.

Dis. My sire, I am all obedience to him who alone could give me being; and to resume the thread of my story would observe. That, strange as it may seem, I do by the help of these amazing glasses, make one evangelical minister quarrel with another, and that merely because they do not understand each other's manner of expression. One man, for instance, will have it that Immanuel obtained his personality by eternal generation; another will have it to be by divine filiation; and another still is content to believe him to be the only begotten of the Father, without attempting to explain how, or in what sense he is begotten or filiated. All of those three are firm in the belief of Immanuel's sonship, his Deity, and in editorial capacity, as well as every doctrine of faith. And yet, strange as it may seem, those very men shall be so preju-

diced against one another, that they cannot comfortably have fellowship together; but may even prove injurious to each other's usefulness: And it may perhaps be very difficult to determine which of the three discovers most of a gospel spirit. Every one is in the right, and infallibly assured that the other two ought to come into his opinion.

It is the very same with respect to diversity of gifts. One is led, in a peculiar manner, into the doctrines of faith, well able to state, define and defend them against opposition. Another is widely led about in the wilderness of temptation and affliction, by which he obtains peculiar talents in comforting the distressed, and pouring oil into the bleeding wounds of broken hearts. And a third is kept on the mount of enjoyment; his heart is kept warm by a sense of interest by which enjoyment he is active and lively in the work, a zealous promoter of practical godliness. All of which gifts seem to be essentially necessary to a gospel minister, and are all by the same spirit. And yet, would you think it, these very men shall treat one another as unsound in the faith, by one sense or other? The first is deemed a dead, dull, and useless preacher, whilst, at the same time, he is effectually stopping the mouths of gainsayers. The second, it is feared, loves to be peculiar, and verges a little towards Antinomianism, notwithstanding many a feeble knee is strengthened by his ministry. And the third is a rambling inconsistent preacher, notwithstanding, by his instrumentality, many are brought to a sense of their sin and danger.

These quarrels are of great use to our government, as they fail not to reproach Christianity, stumble the weak believer, and grieve all good men. But this is not all. You know that two men may have the self-same sentiment in religion, and yet one shall chuse to express himself in this manner, and another in that, which difference of expression only may be attended with very serious consequences, if candor is not present on the occasion. This was the case with Trebonius and Theodorus. Theodorus heard Trebonius preach on a particular occasion, found himself offended with some of his expressions, and thought it his duty to make the preacher acquainted with it as soon as possible. But as Trebonius has too good an opinion of his own attainments easily to retract a saying, he vindicated not only the doctrine, but the mode of expression. Theodorus was now more than ever

l, that Trebonius was unsound in the faith, and stiffed with verbally defending the truths of the e. his own sentiments, but commenced a paper war bonius. His apology for this step was indeed art-e lugged in both Christ and religion into partner-him, and, under their authority, or pretended au-e did what he could to impeach the orthodoxy, the usefulness of Trebonius.

Trebonius read the performance, he found himself d, and something within him being deeply wound-solved on retaliation. To work he goes: first es-his personal orthodoxy, which he also called the Christ; then vindicated his own proceedings, y as happy turn of thought, he also linked with r of religion. Tho the truth is, neither the gospel nor the honor of religion had any concern at all in-ible. However having first set himself and his in a respectable point of view, he proceeded dili-ly search out and expose every blemish in the pe-e, and in the end did as much for his brother as he ad done for him. Thus those two champions for el, that is, for their own honor, went on exposing ublic, all they were acquainted with of each others les and folly; never once suspecting that by so do- was exposing his own want of wisdom, and a true a spirit. Mean while, the friends of both were ex-yconcerned, and in vain studied a reconciliation them. But O what pleasure did it afford our so-And how did Ambitiosus and me, and other jocular augh at their folly and childishness! From sources reater importance than this, I assure you, most of the ; amongst professors arise. But when the conten- nce begun, it is hard to say where it will end. By eans we get the affections of Christians divided one other, and instead of being mutual helpers of each s the Almighty designed them, we make them mu- idrances and burthens; so that, tho we cannot in- stroy them as we would, we disturb and distract to- zing degree.

My son, you would have had, comparatively, little ige over these same people but for my invention of divinity. That is the great engine of the devil Dis-

cordans. But for school-divinity, you might even have tired to hell, or contented yourself with doing business among the laity, or in the unconverted world; for professors of religion were content with what is written in the scripture, and chose, as much as possible, to express themselves in Bible language; there would be such plainness in expression, as well as sentiment, that very probably you would find little to do amongst them.

Isid. I doubt it not, sir. Notwithstanding, I must tell you, my kingdom has suffered greatly by controversy; nothing has a more direct tendency to inform the mixt well managed controversy. But when it springs from prejudice, and is carried on in a party spirit, it has a pernicious tendency to strengthen my interest; especially contending parties mutually agree to expose each other as much as possible, as in the late squabble between Mr. Horne and Alderman Wilkes; and which is for the worst part, the practice of polemic divines. Those two impudent gentlemen, the parson and patriot, gave as much pleasure to the court party, by slandering rogue and atheist at each other, with so much patriotic zeal, as some divines, in polemic writings, have given the devil, by throwing the Arminian, Calvinist, Antinomian, &c. in each other's face. Few divines can dispute without calling names.

Dis. I have before now stirred up a spirit of jealousy between a minister and his people, and between one minister and another, in a manner inexpressibly masterly. For example, about a century ago, the accurate Camillus preached an excellent sermon at Pothenia, which was heard by a great number of the people to whom Junius was pastor; and they, greatly affected with the reasonableness of the subject, and the practical manner in which it was handled, invited him to visit them, and preach in Junius's pulpit, notwithstanding but it would be altogether agreeable to their b

en retired; and reflecting on what had passed, he-ly suspected that his own honor was injured, by his-
s high encomiums on Camillus's sermon. " My peo-
id he, allege they never heard such an excellent ser-
is that which Camillus preached: It is something
e, that this one sermon should affect them more than
seven years' preaching among them. I never heard
say half so much about any sermon of mine. It shows
at want of affection and respect to me, as their own
er, I conceive; and they shall hear of it at a time
nient."

P. With Junius's leave, I think he discovers a love-
ife, which is by no means the offspring of an humble

He would rather be flattered, than his people should
nt in his commendation. But the judicious seldom
it prudent to say much in praise of any person to his
ow well soever they may be affected towards him;
at for two very good reasons. 1. Such commenda-
as not a little the appearance of flattery, however
e it may be in the party who bestows it. 2. There-
it few who are able to bear much commendation, with-
staining damage by it. A man must be led deeply
acquaintance with his own nothingness and insuffi-
r, before he can bear to be praised and caressed.*

d. That is true, brother; and yet people may err
on that hand, and be cautious overmuch; for fear of
g him up by unseasonable commendation, may de-
the spirits of their minister, by withholding from him
countenance and encouragement, which his spirit and
stances require.

ple are in all things, given to extremes; and either
ifter is carest and almost adored as an unparalled per-
r he has little or no notice taken of him. I remem-
remarkable instance of this in the last century. There-

*is a very common thing, in gospel churches, that if they have
ber of more usefulness than others, they exalt and extol him
his measure; so that he becomes elated with self conceit, and
issur, when he cannot carry every point his own way, he
against his former careffers, and becomes the scourge of the
mity. In this the righteous judgement of God is manifest.
will have all men to appear in their native nothingness and
ess, unworthy of the trust and dependence of one another.*

was an independent church, who, having a lively address and sound doctrine, one who brought great usefulness among them : yet a lineal descendant the great Diotrophes, who loved to have the pre- and one who chose to direct them in all the conce in their families, in their business, as well as in th To his government they yielded themselves impl almost adored the ground upon which he trod caresses and favors they loaded him, until raised him to the very height of self-sufficiency portance ; from which they themselves at last cast him down and the contempt then poured u pretty nearly equalled their former caresses. After had another, of an almost contrary disposition. He a very mean opinion of his own abilities, either f ing or governing. He had such constant acquaintance the power of his own corruptions, that he was c low and depressed in spirit. He never assumed a ority over even the meanest member, firmly himself to be the vilest and most unworthy sin whole community ; he stood in need of all encor possible, in order to hearten him for his work. Yet people, who had destroyed the former with un kindness, suffered the latter to drag on heavily all so that from them he seldom or never heard of having been made useful. And I suppose must under his discouragements, if strangers, who a came into the church, had not been more free w discovering some degree of affectionate regard. spirits will require different usage, in order to pre usefulness : What was death to the former of th ters, would have been life and vigor to the lat what so exceedingly weakened the hands of the lat in all probability have been the preservation of th But we forget parson Junius, cousin.

Dir. Sir, Junius would have his own humor ; cordingly, when the time came that Camillus : visit, any person attentive to Junius's behavior easily find that his friend's room would, to him, l more agreeable than his company, notwithstanding decency's sake, he forced himself to carry it to some degree of seeming civility : I say seeming,

ristian people have not as yet learned to be exactly, in all occasions, what they seem. But Camillus is a sagacious man, and soon perceived Junius's coldness, through his formal civility and seeming deference. He began to question with himself from whence this coldness might have proceeded? In what he might have given offence? But never dreams that jealousy is at the bottom. Is he not offended with my doctrine? said he to himself. What can the meaning of this distant carriage of his? What have I done or said that might give him umbrage? So Camillus reasoned, but hit not upon the real cause. And as Camillus is somewhat fond of his own sentiments, tho' a man prior to few who are accounted good and religious, he would not help being in doubt about the orthodoxy of his mind. By these means, happily invented by me, this well-gn'd visit, instead of answering the valuable ends of promoting religious friendship, rather tended, by my intervention, to alienate their affections from each other.

Junius would still have his own humor, and from that forward discovered a shynefs to those, who seem'd most lighted with Camillus; and when occasion offer'd, he did not spare bestowing on them, what is call'd a dry rub. This was not all; for Junius could not leave his prejudice behind him when he went to the pulpit, where he adapted his discourses accordingly. On the other hand, his people could easily see he was not in his usual spirit; and they concluded, that they had given him no just cause of offence.

Mean while, both parties mutually watch'd each other's words and deportment. If Junius happen'd to speak any thing harsh, either from the pulpit or in common conversation, it was said to proceed from a bad spirit. On the other hand, if any of them happen'd to object to any thing spoken by him, he immediately concluded, either that his people were prejudic'd against him, or did not love sound doctrine; for he had not a doubt of the soundness and truth of his own doctrine. And so they went on, until, in the issue, there was a final separation. Behold, gentlemen, how eat a fire a little spark of my nature kindleth. Every ill-wisher to the Beelzebubian government must acknowledge, that the devil Discordans merits great applause.

Fast. I speak for the rest, my son, and own that your

usefulness is of great extent. I persuade myself your grandfather will well reward you, by giving you duration among the people of the nether regions ; certainly your atchievements merit the greatest esteem. my son you make the Nazarenes weak as other men.

Dis. After all, I assure you, at certain times, hard work of it. I mean when Mr. Submission, my old enemy, and me, happen to meet. This Submission of Immanuel's own children, a very great peace therefore his business is directly opposite to mine ; though I hate him, I must say, he is one of the persons upon earth. Never is he known to quarrel with any person, except myself. And I confess, that in my scuffle with him hitherto, I have had the worst of it. I thank my stars, it is very seldom I meet with him. we do meet, meek as he is, I am quite nonplussed, obliged either to flee, which I abhor, or to fall before him, which is yet a greater mortification to a spirit so proud as I am.

Fid. So then, Cousin I perceive you are as ill at ease when you meet with Submission as I am when I meet his elder brother Fides. Fides is a warrior without doubt, though not without doubt, because I am worsted as sure as ever the lists with him. With great facility I can overpower every other heavenly chieftain ; but this same Fides, is Immanuel's champion, and has achieved the most unparalleled atchievements ; such atchievements as never were performed by any hero besides him. He hath subdued kingdoms, wrought righteousness, promises, stopped the mouths of lions, quenched the fire, escaped the edge of the sword, out of weakness made people strong, causing even from his side wax valiant in fight, turning to flight the armies of aliens. He hath given to women their dead children, sustained others under the most cruel tortures, in such a manner, that they would not accept of deliverance. He has given a good report of the promised land, to those and to those, who walked about in sheep skins and goat skins, afflicted, and tormented, of whom, notwithstanding they lodged in dens and caves of the earth, the world was undeserving.

These are a specimen of his achievements. But great & heroic as he is, he finds that I also am of noble deeds ; spirit not easily rendered inactive, and more difficult still surely to subdue. Although he has the promise of the most complete victory in the end, I put him to exert his utmost ! for when, to appearance, I am dead as a pebble, and he has the sole pre-eminence in the soul of man, I play hard with him, and feign myself dead in order to escape vengeance of his arm.

At times he finds out my deceit ; for I watch the opportunity when he is in the very height of a paroxysm, and can scarcely breathe. He is exceedingly troubled with fits, which will sometimes hold him for a long time together, in which you would take him to be wholly dead. Then I take the advantage, and rise upon him with all my power, I beat and bruise him, until life begins to return, which is not always of a sudden. But when he feels the weight of my arm, and the smart of the wounds which I inflict on him, his spirit returns to renowned vigour ; he unlocks the magazines of grace, and brings forth such implements of war as I am not able to stand against ; so that before he is out of his fit he is as strong as ever. At other times he is long while before he is freed from the effects of his fits ; he is in a swoon, in a stupor, in a lethargy, he is in a state of weakness, he is in a state of indolence, he is in a state of languor, hang upon him for many months ; at which time he receives no mercy at the hand of Infidelis.

This fellow is of the most amazing constitution ; for he can bear, on one hand, idleness never fails to throw him into a lethargy, so on the other, hard labour, severe conflicts, cruel buffetings, never fail to make him strong and vigorous ; and what is very remarkable in itself, but very lucky for me, is that the more he is beaten and bruised, the stronger he grows ; and these fits, in which you would take him to be just a dying, it is said, only tend to make him the more robust and lively ; which is the reason that, though I frequently put him to great pain, I am always successful in the issue.

However, gentle friends, you must allow, when circumstances are considered, my valour will, at least, equal, if not be superior, to that of Fides. He fights under a assurance of victory, and knows, of a truth, that in the end he shall be more than conqueror ; I as well know that

I shall be discomfited, which would dishearten any besides myself. Yet, notwithstanding the discouragement, I give him many a vigorous turn for it ere I desist, and foully trip up his heels oftener than thrice. Even when I have him down, pawling and gasping for life, I am conscious he will afterwards renew his strength and give me a most severe drubbing; and, that his victorious hand shall, in the end, put a period to the days of great Infidelis. Yet this noble principle of royal malice prompts me on, and I will not yield an hair's breadth whilst life endures. O the fearful combats I could relate, which I have had with this heavenly champion, this brave Fides!

Agg. We shall be glad to hear of them, my brother, at another time; but at present, if agreeable, I should like you to resume the story, part of which we have already had, respecting the progress of your kingdom?

Infid. You have already heard how agreeable to his holiness my instructions were, as also of the laws by which the whole system of religion was inverted, and how the pious priest had invested himself with the perfections of Deity. I knew that the introduction of this new Christianity might be attended with some difficulty, therefore advised his holiness, the father of the world, to deify some others as well as himself; but, at the same time, lest his supremacy should be in any wise infringed, to take care that none should be deified until after their death and that only with an inferior rank of godship. He took my advice, canonized a vast number under the title of saints, and ordained masses to be said to them out of his own newly composed Bible: For the old Bible, in use among primitive Christians, having its laws so contrary to those of the pope, was by his authority made null and void; and Rome, once the mistress of the world, became the mother of harlots; once were the seat of paganism. But, for distinction's sake, we call the latter Christian-pagans; because they exercise all their villainy under the specious shew of Christianity.

In order to support the Christian-pantheon worship, slaughter houses were built, and called holy requisites; where every one who was known to deny the supremacy and infallibility of his holiness the pope, or so much as to cast a suspicion concerning the papal seat, was treated with the same mercy as if he had been in hell. By their

mans, people were kept in the most dreadful awe; so that any man happened to be intelligent enough to see thro' cheat, he was obliged to keep his mind to himself; all knowing, that one word spoken against the lucrative rith of the priests, would have ensured his certain death, means the most barbarous and cruel. By this amazing built of priestcraft, with the utmost security they carried in their villainy, under the mask of sanctity, for centuries, all Europe trembled at the indignation of the priesthood.—For by means of my brother's medals, and titles of the ecclesiastical dignity, together with my blinding influence, the various orders of reverend fathers clave as fast his holiness, as scales to one another on the impenetrable back of leviathan.

Yet, terrible as the priesthood were, they could not totally prevent the light of the gospel shining, less or more, in some parts of Christendom, especially in Britain; where Wickliffe and his disciples gave their reverences no small uneasiness; for which they poured vengeance upon his bones forty years after his demise. This same scripture light, kindled in England by Wickliffe's ministry, spread itself to the continent, where first John Huss and Jerome of Prague galled the sides of popish prelates; for which the very pious council of Constance, first recommended them to the care of the devil by excommunication, and then, in the name of the God of mercy, condemned them to be burned to death for believing the Bible. It is amazing to think, with what dexterity they have lugged in the name of the Almighty, to sanctify their murders on all occasions.

About a century after this, a very strict inquiry after truth began, by the instrumentality of John Calvin and Martin Luther, two avowed enemies to popish wickedness. This revival of religion was very alarming to the priests of Rome, and very injurious to my government. His infallible holiness, instigated by the devil Crusels, voted their immediate destruction, by fire and faggot, by poison, assassination, or any way; for there is nothing dreaded by this same vicar of Christ, so much as the spreading of gospel knowledge.

His measures, however, I withstood; having from past experience found, that coercive measures are by no means the most likely to reduce professors of religion to the obedi-

ence of infidelity; and I thought it better to send the wil Discordans to visit them, with instructions to them quarrel about the forms of religion; this I thought to be the most likely method to invalidate the testimony both, and to baffle and confound their followers. Thus done, and they jarred exceedingly about circumstances but do what we would, they spoke of the doctrines as absolutely necessary to salvation, with perfect unanimity which greatly frustrated our dark designs; as if a fire of reformation so lately fanned, by degrees spread on the Continent, and in Great-Britain, where it is the days of Wickliffe.

The pope and me being loth to give up the government we had always been accustomed to have in these nations, what we could to stifle the reformation: But, alas! it went on with rapidity in the days of Edward, and might have made greater advances than it has ever yet done, if, for his holiness and me, that prince had not been taken away in early life. Mary, being a princess just fitted to turn, no sooner ascended the throne, than I flew to land, accompanied by the devil Crudelis, resolving, in all events, to crush with oppression, all who rebelled against me and his holiness. To this salutary purpose, were transported from the pope's arsenal, abundance of hemp and faggots beyond number, that we might oblige the people to renounce Jesus Christ, and worship his Romish libel.

There were, in those days, two lusty bishops, right end tyrants in the devil, Bonner of London, and Gardiner of Winchester, who hearing of our arrival, came, equipped in their prelatical robes, to do us greeting, and bid us come to the British shore. This brace of right reverend prelates, we appointed prime inquisitors in matters of heresy, and principal agents of our intended cruelty. Indeed, that ever sustained the office of priest, ever were many friends to the government of Rome and hell, than those worthy prelates.

The vigilant devil Crudelis ceased not, day or night, from persecuting the saints, so that many of the ring-leaders of the sect of the Nazarenes were apprehended, condemned, and tormented to death, at a stake; such as the archbishop Cranmer, bishops Hooper, Latimer, Ridley,

But, as it happened in former persecutions, so it fell out in this, the ashes of burned saints proved a fertilizing manure to the church, that, in defiance both of itself and the pope, the detested Nazarenes became by far more numerous. Wherefore, if our friend Mary, of zealous and zealous memory, had not been summoned hence to receive her reward, the poor devil crudelis must necessarily have died, merely from incessant and unsuccessful fatigue, and the Nazarenes would have obtained rest solely from our desperation.

But when Immanuel beheld such havoc made of his church, and so many places bathed with sanctified blood, his wrath took the alarm; in his judgment, he cut down the zealous queen and her two truly bishops, and raised queen Betsey to the throne of England. Now the sword of persecution was wrested from the hands of the papists, and the good people of the church of England aid for the puritans, what the zealous papists had done for them, during the reign of queen Mary. This fine queen Elizabeth, was a great zealot for high church, and a vigorous nurse of episcopacy; but the Brownists, and other dissenters, felt the full weight of her regal vengeance. I happily prevailed, unexpectedly, with the divines of the established church, to retain the more refined part of the popish system; which those men who were for a more thorough reformation, both in doctrine and discipline, could not comply with; and, for their noncompliance, we taught them that the arm of episcopacy is every whit as heavy as that of popery, when it is exerted for the good of the church. And, for my own part, I prompted their reverence to coercive measures, being very apprehensive, that the reformation might have been carried on farther than it easily was.

Aur. And I assure you, I myself was not idle in those days, but played my game into the hands of great lords. I met their lordships the prelates (I don't believe I got it) in full convocation, and reasoned with them on the needed reformation, and unto my argument they lent a willing and attentive ear. "Well, gentlemen, said I, do you intend to come to a thorough reformation, and to bring Christianity to its primitive simplicity? Have I brought you gentlemen, that in so doing you come to the loss of your revenues, and descend to a level with the poor?"

Barnabas, which must needs be a very mortifying some of you, Recollect, I pray you, how long your profits and dignities have been enjoyed by your prec in your several sees. Long before Christianity was in Britain, even beyond the ken of history, this nat divided into the several bishopricks and archbishop you enjoyed. Through all the ages of popery, the vition of the nation into archflaminries and flaminr tinued under their present denominations ; and will cover such a degree of mortification, as to give up fits annexed to your ecclesiastical dignities ? That shev, indeed, that protestant bishops have less pr than pagan flamins. Yet, if you are determined to your religion from every reliet of popery, your proplemen, must be parted with, your revenues must b ed no more ; and how will this be relished by yo such sensible and reasonab le remonstrances, I won upon the minds of their lordships, ; and, in the issu resolved, that rather than part with their dignities venues, they should submit to many things, which foundation in scripture.

Fast. You bring to my mind, cousin Avaro, th tion I met with by the dignitaries of the ancient on the distribution of the forementioned medals. attired in my robes of state, to deliver one of my copalian medals to a certain priest, whom I instant ed " His grace and most reverend." He mumbled himself several times, " most reverend, his grace," the medal with the closest attention. It is, it is, si very soft and agreeable mode of address. Most r his grace. Yes, my lord, said I, it is very masi what I myself only am capable of composing. A address very becoming the dignity of an archbishe ble preachers, such as Peter, Paul, Timothy as might be very well contented, without being thei and most reverend ; for they were not, as you ar ers, clothed in test raiment. But for a spiritual for the primate of a province, to prostitute his nau gar mouths, should be highly unbecoming, wouk eclipse the honors of your elevated station. " Be Sir, returned he, you know this is a very censurio in which we live, and some people may be wicku

"I suppose, that such a title as, his grace, does not so well become a man whose breath is in his nostrils, and I may be treated as ambitious." I hope, my lord, replied I, you do not meditate too much on the gloomy subject of mortality, or that will make your dignity cumbersome, indeed. "I forsake, Sir, on the prospect of the grave. As to your being censured, as proud and ambitious, I hold the contrary; it will be deemed essential to your high estate, and the use of the Bible being prohibited, the laity will not quarrel with your order is of apostolical institution. Besides, as my lord duke enjoys the same title of address with me, in grace; so that, instead of being censured as proud and antichristian, all ranks of people will revere you there for it; especially, as it will make you a fit companion for princes. The nobility will consider you as their superior, in as much as a spiritual duke is superior to a temporal; so that, in the church, your seat will be next to the cardinal's, and in the senate-house, next to the prince himself. The gentry will fawn upon you, spaniel-like, in order to obtain preferment for younger sons, and the vulgar will adore you as a demi-god.

I will farther advise you, to lay aside preaching to the vulgar race, and apply yourself wholly to affairs of state; unless called to it, may be once in seven years, to preach to the king and his nobles. "Aye, replied the worthy prelate, but how shall I dispense with the obligations I am under, as a bishop, to meditate on these things, to give myself wholly to the ministry of the word and prayer; yea, to be instant in preaching the word, in season and out of season?" Oh, sir replied I, you need be under no concern about it. "Surely, Sir, that is the duty of a bishop," replied I. Yes, very true, said I; the duty of bishops, such as were in the apostles' days; such bishops as are appointed in the New-Testament. But what has that to do with a secular bishop, or an archbishop, of whom you yourself are the first. There were none of them, you know, in the apostles' days; none appointed in the word of God. And therefore the laws which bind scriptural bishops to obedience, can have no manner of power over you, as diocesans; and such as can a metropolitan, such a bishop as the apostles never thought of, be under any such injunctions. Surely my grace must know that a lord bishop, or a gracious

metropolitan, must have enough to do without the gospel. Yet if these things are not sufficient to render you of your mind, and you should still have a duty incumbent on you, I can in a way to satisfy your conscience, without abating anything of your greatness.

"Pray, sir, be so kind," said he. May it please your grace, replied I, it is neither more nor less than to be by proxy, as people plead their causes in the court of chancery. You know it is the same in effect, whether you preach in person or by proxy, so that your numbers will be preaching enough.

Father, with your grace's leave, I do not think it becoming your dignity, even to say prayers in your family. How far beneath the character of such a dignity, to be down on his knees amidst his servants, shipping his maker? Let me advise you, either to let your family worship altogether, or have it performed by a layman. This will have two very great advantages attending it. 1. It will save your grace a great deal of his unpleasant labor. And, 2. It will make your grace to be admired by the vulgar. Methinks I hear one say to another, "What a good man is my lord, the archbishop! For although he is too high for saying prayers himself, he has got so much that he has no need to pray, he gives a good salary to Mr. Honeylip, duly to perform the duties of religion in his stead."

All this while, the good archbishop continued silent in thought, and, awaking as from a trance, he said with astonishment glowing on his countenance, "Sir, you have me! So pertinent your counsel; so persuasive your advice! You have more than half brought me over to your side as my future conduct will testify."

Having succeeded, even beyond expectation, with your grace the archbishop, I waited immediately on all the prelates, within the pontifical jurisdiction, and took the most likely measures to bring them over to our interest.

1. I persuaded them, as I had done the archbishop, that the worldly grandeur with which I and my friends had invested them, was certainly too heavy a burden for them, to be able to ascend the pulpit stairs, above once or twice a year; and that even then it ought not to be preached to an ordinary congregation.

6. That they might discharge their duty, to the souls within their respective dioceses, by providing vicars to watch over them in their stead, in their several parishes or visitations; that they might freely spend their time either at the court of Rome, or at the courts of their several princes without sustaining loss at home.

Dis. Why, Sir, according to your account, the readiest way to stop the mouth of a noisy preacher, is to make a shop of him.

Insid. The only way in the world, cousin. Had the king of England given a bishoprick to the noisy Whitefield, he was advited to do by a certain nobleman, it is unknown what mischief might have been prevented. A bishoprick would have done him more real injury, than if all the bishops in England had written against him. You remember well, how Dr. D——d once threatened our ruin, and was afterwards fair for doing a mischief to our government; till our happy stars fixed him in a prebend's stall, and a —— chaplainship; since which time he has been quiet enough, and lets people sleep on and take their rest fearlessly.

First. Having secured both orders of popish bishops, I took care to establish deans, abbots, monks, friars, vicars, launTERS, prebendaries, canons, minor canons, &c. &c. from thence I proceeded to persuade the higher orders of clergy, to encourage plurality of livings, well knowing that a country vicar could but procure a fat and fruitful benefice, he would even imitate his betters, and preach as little as possible. I have often, with great pleasure, observed, that if a benefice exceeded two hundred pounds per annum the poor vicar who enjoys it, finds himself very unable to teach, and is therefore obliged to hire a journeyman, to whom he leaves the bulk of his business. By these means, we secure curates introduced into the church; a set of gentlemen led to slavery and inured to poverty, not for want of parts and learning, nor always for want of piety, but for want of what is by far more necessary to preferment, a patron. A journeyman weaver, watch-maker, or cabinet-maker, can afford a better table than many a gentleman, who lacks nothing but a patron, to make him equal to the very first bishops.

Happily it just answered our desire, and was not long be-

fore a sharp conflict between the vicars and curates. As it is not without a vein of drollery, I shall give sketch of it. There was a certain vicar, who having earned a living of about 800*l.* a year, called his curate one day, and thus addressed him: "My curate, now in a situation which will admit but of little *pre* I must therefore get you to take that part of the principally upon yourself. I am under a necessity of visiting the neighboring gentlemen, and assisting them in polite amusements, as has been the custom of my predecessors for time immemorial; so that little of my time devoted to preaching or praying, and less still to *fit* contemplation." Mr. Curate replied, "Indeed *fit* but a poor hireling, whose scanty allowance is no *fit* quate to labours so extensive. I am resolved, *fit* sure my services by my annual salary." The vicar's office being sufficient to raise him above *preaching*, curate's allowance so small that he could not *fit* preach much, it fell out between vicar and curate the parishioners could not obtain above twenty *fit* preaching weekly, in return for their tithes, many *fit* offerings. This, you know, was greatly to our *fit*

Another instance of altercation, between the vicar and curate, I well remember, which also was decided in favor. "Hark you, Mr. Curate, said a certain vicar one day to his journeyman, I expect you shall take the care of all the souls within my parish, upon yourself; a much business of a very different nature on my part. I take the care of them, sir, replied his curate, I have I do do with them: I shall take no care of them, I assure you." "Well, but Mr. Curate, said the vicar, you on purpose that you should take the care of them from me." "Indeed, sir, rejoined the curate, I am resolved; do you think that, for the scanty allowance of twelve shillings per week, I will put my own self in place of your parishioners? No, sir, let them take the care of them, who is best paid for so doing." "Then, vicar, let my lord bishop take care of them, for he is paid than either vicar or curate." By these means the parishioners may go to heaven or hell, as most suits inclination, provided always the fees are punctually paid.

Imp. Well, father, I really think those curates

t; for as they receive but journeyman's wages for the drudgery of the business, it is unreasonable to demand more than journeyman's labor from them. If they have the most servile parts of the office, for their scanty fee, it seems but meet the vicars, who receive the far part of the profits, should take the burthen of souls on themselves. If I am not greatly mistaken, the far part of mankind, the vicars and high priests alone, are of the same opinion with me and the curate. For, that was all in the days of popery, and the of England hath since been blessed with a great nation.

It has so, Impiator, and been deformed again, far enough. Sometime after the reformation, indeed the gospel was preached almost every where in England, which made me apprehend the most dreadful consequence, and made me exert my utmost influence, in order to the clergy to obedience.

An important point was in a great measure carried, by their attention inordinately upon tradition, and kindallings in the bosom of many a gownsmen, to the old scarlet lady, whose government had been

So that, by degrees, I drew them to take courage formerly, from the wise Infidelis; one particular instance which I shall give you, if you think it will not detain you from necessary business.

That is well thought of, brother. Idleness becometh to our fraternity; I hold it good, therefore, that we return to our usual time of meeting.



DIALOGUE XVI.

FASTOSUS.

WHEN we parted yesterday, you mentioned some particular instance of the clergy seeking to you for direction, brother; will it please you to relate it to us now?

Infid. It is only a little confabulation I had with my good friend parson Out-and-in. The case was this: I set out one morning, for Rome, to remove some scruples which infested the mind of his holiness, the father of the world; but, passing by parson Out-and-in's garden, I beheld that reverend gentleman in his morning gown and velvet cap, walking slow and pensive, to all appearance in a dejected manner. Charity bid me stop and relieve the thoughtful divine. At her command I stopped, and called: So ho, Mr. Out-and-in; how do you do? The good gentleman, awaking as from a trance, erected his body into a perpendicular posture, pushed up the brim of his cap from over his eyes, and finding it was me who called, instantly replied, "O my good friend Rationalis! (for that is the name by which I am known by the clergy, of all denominations) and I am so happy as to meet with you, in this so difficult season? I pray you, most honorable tutor, be pleased to stop and give me your advice."

I went to him, and thus the old Levite began: "Most truly noble and intelligent Sir, I, and my brethren, the genuine children of learning and science, have long been much grieved at the rapid progress of fanaticism, which now prevails amazingly over the people. So prevalent is it, Sir, that fanatical preachers are more followed, more esteemed than we, the votaries of almighty reason. In these days, Sir, there are some, who, in a frantic manner, decry the noble powers of the human soul, which we esteem to be almost divine; who preach salvation, by what they call the righteousness of Christ, contrary to the instructions, which we received from that illumination, which thou hast given us. We have long been studying

now to suppress this fanaticism, and to promote the more consistent doctrine of salvation by our own works, and the liberty and freedom of our own will, to perform perfect righteousness. It is intolerable Sir, to hear men of virtue and piety, placed on a level with vile publicans and sinners, who know not the law, and are therefore accursed. Impious in the highest degree, to suppose that the benevolent Deity will not reward our good endeavours to please him, by working out our own salvation, without trusting in the righteousness of another."

To be sure, said I, to gentlemen of virtue and goodness, it must be mortifying to submit to be levelled with those who work not, but believe in him who justifieth the ungodly. Very trying indeed, to own one's self to be an hell-deserving sinner, when your own reason bears witness, that you deserve the inestimable blessings of everlasting happiness, for your own personal goodness. What man of virtue and moral goodness, what gentleman of a clear head and good heart, like yourself, can bear to be told, that harlots and publicans shall enter the kingdom of heaven sooner than you? I wonder not, my worthy Sir, that the preaching of salvation by the works of another, should be a stone of perpetual stumbling, and a rock of invincible offence to you. And this offence will never be removed, until we can so manage it, that this same book, called scripture, is made to truckle to the more consistent dictates of human reason; by which alone the authenticity of doctrine ought to be attested, independently of any records whatever, either ancient or modern.

I myself have beheld the preaching of the cross of Christ, with a great deal of uneasiness. But for seeing the self-righteous Jews brake their bones by stumbling upon it, and the whole philosophic Grecians turning merry andrews, and laughing at it as foolishness, I should certainly have sunk into despair; because I was unhappy enough to see it prove both the power of God and the wisdom of God, to those who felt themselves actually in a perishing condition. But my good Mr. Out-and-in, permit me to tell you, that whatever pain I endure on account of a preached gospel, I can do nothing that will effectually prevent it, without the concurrence of the clergy. By the way, let me not so much as hint any defection of the clergy. No, Sir, I think my suf-

picious flars, by far the greatest part of them a right side of the question. There are but few, we preach those enthusiastical doctrines, with which homilies, and rubrick are stuffed; very few w themselves about what is, or what is not the doctrine of the Bible.

But, to the matter of your troubles, Sir, I they may be reduced to these two heads only; the growth of fanaticism on the one hand, and yourselves the patrimony of the church on the other are all, returned he. If we can but accomplish desire no more." Then, Sir, if no more is aimed put you in a way, by which you may accomplish

Observe me then, my good friend Mr. Out- first thing to be done, is, to draw as thick a veil over the personal excellencies, grace, and rights Immanuel; for these, wherever they are preach tendency to eclipse all human glory, and greatly the profits of the altar; which, you know, are pal things that ought to be advanced. The hol priest craft can never prosper, but in proportion parture from the doctrine of the cross. Yet, thi done with caution, lest the eyes of the people opened, and the propagation of your rational prevented. The important question then is, " may retain the character and authority of Christ dors, whilst, at the same time, you are laboring pate the doctrine of salvation by his blood, from al world?" as you cannot expect to be so much by the people, if ever you lose your claim to a ship. Of this, therefore, you must be very cautious no means declare yourselves avowed enemies to in so many express words.

No Sir, you must find out the most glorious name possibly can be ascribed to the Son of God; yet as do not imply his personal divinity; these in your scheme, and therefore must be rejected. For you must not call him Immanuel, the mighty everlasting Father, God manifest in the flesh, yesterday, to-day and forever the same; Alpha, &c. &c. These, and such like names, must be laid aside, for they make directly against the rational

other hand, you must be equally careful not to lightly of his person, name, and authority, by bare-calling him, but a man, like yourselves, as Doctor y has precipitately done ; and so by doing betrayed use of rational religion into the hands of the orthodox, be mangled and tortured after the manner of that l Shaver. In short, you must consider, that the people t all rational ; and therefore a downright denial of odhead of Christ, may be attended with very serious uences. Some people are firmly attached to the A-ian creed, merely out of deference to the judgment of ncestors, and others are as firmly attached to the res, from an inward conviction of their divine pro- ; so that, without the greatest care, you may be baf- your very first attempts to promulgate your ration- gion.

hort, Sir, notwithstanding you believe him to be but like yourself, or at most but a dignified creature, uilt of necessity, for fear of the populace, give him a f suffragan Deity or deputed Godhead like that of or Mercury, in the pagan theology. Your friend, Mr. on, a man of deep intelligence, has shewn you what e done in this way ; do you, my good Mr. Out-and- itate the same Homer-like minister.* You must never when you speak of him, to use great and swelling s of seeming respect, as if you had the most profound ation for his person ; call him the only son of the most God ; the first-born, and most exalted of creatures ! a far above men and angels ; under God, the great dif- r of all things, both in earth and heaven. Not a syl- of his measuring the seas in the hallow of his hand ; meeting out heaven with a span ; of his comprehend- ie dust of the earth in a measure ; weighing the moun- in scales, and the hills in a balance ; or of his taking- e iles as a very little thing. That is a description of , most adverse to what you would have thought to be ial religion, which considers him as no more than a

Homer-like minister. Homer was a wonderful oracle of gods and goddesses, and so was Mr. Whiston, from his own account of trinity, which he makes to consist of one uncreated, and two d Gods.

man, like yourselves. It is good, therefore, that such descriptions should never be quoted. By keeping close to appellations, which are proper to him, only a and mediator, you will veil his real personal dignity in time, your audience will quite forget all their old dox notions, concerning the proper Deity of the Logos Christ, which at present are so very offensive to you your brethren.

2. When you happen to hear of any man, who is pious and diligent preacher of Christ crucified, as the foundation of the sinner's hope, you must look to it something be speedily done, to prevent his success such a man is capable of being very injurious to us, as rational religion. His followers will consider you as no better than hirelings, mercenary priests and enemies to the gospel of salvation. Therefore you must, but always the greatest art, attack his character. Stigmatize him with such names of reproach as you think will be most likely to take with the vulgar. However, you must beware of attacking his moral character, for that will be like the bod of Achilles, invulnerable even to malice itself. His religious character, because less understood by the common people will be more easily injured; and is, therefore, the proper object of your attacks.

You may call him an enthusiast, which is a name understood by very few; therefore the greatest part of the people will consider him as some outlandish monster, and shun him, as they would shun the path of a crocodile. Or you may call him a methodist; this also is a name well calculated to excite popular abhorrence as you know many would rather choose to be papists than methodists. Or you may call him an anabaptist, or fanatic. In short, you may call him in what names you think will most effectually stir the people to bait him, as they would do a bull or a lion from the forest: and so far as your influence goes, you totally prevent his usefulness; which, you know, will be a great service done to the devil, and to rational religion.

But, my good Mr. Out-and-in, take care that you be not too bare faced in your slanders, as Doctor Priestly has been in his against the orthodox dissenters. His zeal for rational religion is so furious, that it prompted him to render his disguise, which ought by all means to have concealed

implacable hatred of the orthodox. This, however, he has thought proper to discover in such a manner, that his word, in a way of slander, will now scarcely be taken by any body, so that even the rationals themselves are ashamed of his attacks. But you my friend, may avail yourself of his misfortune, and avoid the rock upon which he foundered under full sail, by considering that, amongst the laity there is always to be found a discerning few, whose penetration may be too keen for a flimsy disguise. Now, should your calumny be detected, your very reproaches would bring him to his senses, as in the case of Dr. Trapp, of crabbed memory, and the late Mr. Whitefield. Therefore, let all your reproaches seem to flow rather from pity than malice. Do not fail to commend something of the good that is in him: this will be an excellent cloak, from under which you may, with the greatest freedom shoot your arrows of calumny. For example, when his name is mentioned in company, you may say, "He is a good sort of a man, I believe: but I am sorry for him. Poor man, he hath imbibed sad enthusiastic principles. The poor, weak, well meaning man, would be good if he could I believe, but is sadly led away by methodistical notions." Sir there are a thousand ways of vending scandal, with seeming pity, which some people are most effectual masters of: But your divines are too warm, and therefore their arrows fall to the ground before they inflict any wound at all.

I have known an important minister, ere now, ruin the reputation of his neighbor, with less than ten words speaking, and these two seemingly spoken in much pity. O, Sir, you require great art in scandalizing to purpose. Nothing gives such a point to the arrow of scandal, as seeming concern for the welfare of the party whom you want to ruin. I could recommend you to certain gentlemen, in great estimation for religion and virtue, as the most accomplished in this necessary art, did I not know that you disdained to learn from any inferior to myself.

3. If you would invalidate the doctrine of imputed righteousness, you must begin just here, and proceed in the following manner. That it is a doctrine which must be brought to contempt, as you would wish to preserve the honor of a creature, is clear to a demonstration; seeing, whenever a man is brought cordially to embrace it, his looks, how-

ever lofty before, are brought down; and he lies at of Jesus, as a perishing and lost sinner; which, you is inconsistent with the dignity of a philosopher, tional Christian.

You must, my worthy Mr. Out-and-in, you must declare that man, having received no damage at all fall of Adam, and coming into the world in perfection, is capable of having a righteousness of his which will justify him before an infinitely holy God. But Mr. Rationalis, said he, how shall I manage seeing there are so many plain passages of scripture contradict me?" Do, my good friend! You remind that, if you intend to be a rational preacher must shew yourself a man, and leap over them, have done before you. Imitate the zealous Dr. and like him tell your hearers, that the scriptures mean what they say.* What man of reason would a few adverse texts of scripture, when the dignity of nature is the subject in question?

For your encouragement, permit me to assure you, however adverse the scriptures may be to your doctrine, the populace will be very propitious.

You can never please men so well as by clapping the shoulders, telling them that their hearts are good, they need not doubt of getting safe to heaven, whether believe in the Son of God or not. And I engage, the auditory will care for you, for the sake of your pleasing time.

4. As to the Holy Ghost, I would not have you utterly refrain from mentioning him, and his assistance, because your people read of him in your church so very often. But be sure roundly to assert, that mere enthusiasm for a man to expect to receive the Ghost, in these days; and let them solve the difficulty the thoughts of a man's heart can be cleansed by inspiration of the Holy Ghost, whom they cannot see, they shall find opportunity. It seems I proved a of remembrancer here, for he stopped me short and said, "Let me see—I think I should remember something about the holy ghost somewhere—Hum—If I might it was relating to the office of ordination."

* *Familiar illustration of certain texts, &c.*

Yes, sir, said I, it was ; you only professed to my lord bishop, that you were moved by the Holy Ghost, to take upon you the office of a deacon. That was all, sir. He replied : " I believe it was some such thing. But pray, sir, was it rational in me so to do, seeing I did not then believe that any man receives the moving influences of the Holy Ghost in these times ?" Surely, said I, it was. You know, sir, no man can get a benefice without it, in your way : and I pray you, who would not do as much as that for a good living ? Why should you have any scruple of conscience, seeing you have got some hundreds a year by it ? I know many, very many, who did the same, sir, who can hardly procure thirty pounds per annum. On my word, you sold your conscience well. But for those sons of science, they foolishly threw theirs away, without the prospect of any comfortable return. I assure you, a journeyman weaver can afford a better table than many a clergyman of the rank of carate.

5. Once more ; as the works of the Saviour of mankind must not be wholly omitted ; should you be asked, What Jesus did for his people ? You must answer, as it were in a rapure : " O ! he hath done great things for us. He descended from the heavenly glories, and assumed our nature. He hath abrogated the severity of the old, and introduced a new and milder law ; lived agreeable to the precepts of it himself, and when his instructions were finished, he confirmed us in his ways, and sealed the truth of his doctrine with his own precious blood." Thus, my friend, you may by good management, if grace prevent not, deceive the very elect. Tears of thankfulness trickled down the old gentleman's beard : he gave me most hearty thanks, and protested, that no instructions could be more agreeable to the dictates of his own reason.

Past. I can tell you, brother, your advice was not in vain but has been invariably followed, so that this rational religion is now very little injurious to our interest.

Infid. It is very moderate sir, and may well be tolerated even by our governors themselves. It has not been the least affinity with the doctrine of the cross ; which is justly the abhorrence of every partizan of ours, as will appear from the creed which I composed, and put into the hands of my friend Mr. Ous-and-in ; which, if agreeable, I will recite.

Dis. I pray you, sir, let us have the creed. It may afford matter of entertainment to have the creed of the enemies of all creeds and confessions.

Isid. Not enemies to all creeds, cousin, only to those creeds which they deem orthodox ; those which debase the sinner, exalt the Savior, and thwart the views of human arrogance. But they are very fond of such creeds as tickle proud nature, eclipse the sovereignty of grace, and debase the Saviour as insufficient of himself to save to the uttermost those that come to God by him : as you will see in the following. " I believe in the great God, the Father and fountain of Deity, as an absolute and supreme being, eternal, immortal, invisible, omnipresent, all-powerful, the Creator, Supporter and Governor of all the worlds. I believe in another God, who is not eternal in his existence ; not omnipresent in his essence ; not omnipotent, but entirely dependent on the great God for his very existence ; not supreme over all, as Paul the fanatic thought ; but subject in all things to him that made him ; not immortal, but actually died about seventeen hundred years ago, for purposes afterwards to be mentioned. I farther believe, concerning this second God, that he was created, as the famous Whilson says, by the great God, in an ineffable manner, before the foundation of the world, far above all angels, and appointed to be the minister of the wrath and mercy of the Creator. I believe in a third God, called the Holy Ghost, created by the second God, or suffragan of the supreme Deity, and that, therefore, he may properly be called the grandson of the great God."

" I beg your pardon, said Mr. Out-and-in, interrupting me ; it would be more rational still, to ascribe no deity whatever to the Son of God."

O, sir, replied I, we shall fit you in that, in the most agreeable manner ; then to the article of faith in the great God, add, " I believe in Jesus Christ, as a mere man like ourselves, yet pious and holy. A man sent of God, as a great teacher, whose business in life was to introduce a new mild law commonly called the gospel ; because God had altered his mind respecting the salvation of mankind, since his giving of the old law, which, upon examination, and long experience, was found to be too strict and severe, consequently unjust and fit for abolition. Wherefore, he raised up this

same Jesus Christ, a man like ourselves, and sent to correct the errors, which infinite wisdom had fallen into, in giving what we call the moral law. I believe, that when he obtained a perfect correct copy, he taught it to mankind, and called it the new law, or the gospel. I believe that this good man actually did make such corrections, alterations and amendments, in the moral law, as he saw meet, notwithstanding he positively declared, that, "altho heaven and earth should both pass away, not one jot or title of the old law should fail," *i. e.* be superseded by any other law whatever. I believe that Jesus Christ, this good man like ourselves, having rendered the old law a perfect system, and having taught it in its purified state, died to confirm the truth of his doctrine, just as Cranmer and other good men have done since then. I believe farther, that he continued under the power of death for three days, and then was raised from the dead, to shew that he was no impostor, but was actually commissioned to amend the old law, which, prior to his correction, was neither holy, just, nor good, as the mistaken apostle thought it to be. Farther still, I believe that, in his exalted state, he is, as good Dr. Priestly observes, only a man like ourselves, notwithstanding the orthodox ignorantly worship him as Immanuel, God with them; God manifest in the flesh; the true God and eternal life; the Alpha and Omega; the first and the last, and I know not what enthusiastic titles, such as that book called the Bible, ascribe to Jesus of Nazareth.

"Concerning the original state of man, I believe, that Adam did not beget his children in the likeness which he himself bore, at the time of their being begotten, but in the likeness which he bore before he had sinned; that, altho the fountain became polluted, the streams continue pure and limpid; and altho the root was depraved by transgression, the branches and fruit are holy and innocent. So that there is no such thing as original sin in any sense; nor have the posterity of Adam any share in the guilt of his transgressions. And, whereas the death of infants is frequently alleged, by fanatics, and orthodox Christians, as a proof of original sin; I do most rationally believe, concerning those that die in infancy, that either God, in an arbitrary unjust manner murders them without cause; or their death is occasioned by some sin of their own, com-

mitted, either whilst they were in the womb, or before they had being ; for no man can die for the sins of another, says your oracle, and yet it is clear that infants do die.

" Moreover, I believe that every man is possessed of power, to justify himself by the deeds of the law, and to procure salvation by his own willing and running, contrary to the opinion of Paul, and the rest of the orthodox ; that salvation is obtained by works of righteousness of our own performing, and not by the obedience and death of any other person whatever ; that the glory of our salvation shall redound to the absolute mercy of God ; and our own good endeavors to obtain it ; and not unto Christ, whom the orthodox enthusiastically say, has loved them, and washed them in his blood, by which he has redeemed them to God, out of every nation, kindred, people, tongue and language."

This creed being cordially received by my votaries, I laughed in my sleeve, and said, a fig for you all my enemies ; Goodwin, Charnock, Owen, and Crisp, &c. where are you now ? A fig for all your snarlings at my principles ! Lift up your heads from the dusty pillows, and listen, whilst your own descendants, ye puritans, with all the force of eloquence, plead the cause of great Infidels.

Imp. Honored father, I admire your subtilty, and I most adore your craftiness. Who would have thought, when we heard of the old puritans raving against unbelief and profaneness, that in such a short time, their descendants would have forsaken the principles of their progenitors. But I give you joy, my sire, your operations have lacked no advantageous success.

Infid. You are very obliging, my son ! But I perceive you are not aware of all the glory of this conquest. Perhaps my friends would think it strange, if I should tell them, that by this advice, I have again introduced into Britain, as gross idolatry as ever was preached by the ancient druids, as ever was known at Rome or Athens ; and that British divines have arrived at an higher degree of enthusiasm than ever was known in the celebrated pantheon.

Imp. Nay, then, my bewildering parent, out with it, explain yourself. What, idolatry again in Britain ! happy stars !

Infid. Hold son. Restrain yourself, I say. Do not forget to remember the charge I gave you, Impiator, when I said

with my several worthies to sound my sleep-giving trumpet.

Imp. I can remember nothing at present, so great is my y ! O idolatry ! how glad am I that the Britons have again embraced thee !

Infid. This, son, was my charge, and I desire you will remember it. Take care, said I, Impiator, take care what you do. It is a matter of great importance to our infernal interest, to which a blunder of yours might, on this occasion, be very injurious. These men are gone forth upon your business ; with a commission from me, your father, to counteract a preached gospel, and as much as may be to subvert its foundation doctrines. Now, my son, in order to be useful to me, it is highly necessary they should bear the appearance of the strictest sanctity, and be not any wise defective in tithing anise, mint, and cummin, or how can they apostatize the cheat upon mankind with success ? Whereas, the appearance of devotion and sanctity, will give energy to their arguments, and greatly recommend their doctrine ; there is no beating it out of the heads, even of the most ignorant that there is such a thing as devotion and sanctity, inseparably connected with religion.

Now, my son, thou art but a purblind devil, and at best precipitate ; therefore thou mayest overturn my well concerted scheme. I charge thee, therefore, Impiator, as thou wishest well to our male-administration, that thou shalt refrain from tempting these men into any of thine openly notorious ways, and to leave them entirely to my government ; for they cannot miscarry whilst I have the pleasure of reigning in their hearts.

Fals. A very necessary caution, and ought to be regarded.

Imp. I remember it very well, and have hitherto acted accordingly, notwithstanding. I would rather allure every person to take up his dwelling in some part of my dominions. But, Sir, I never knew that your rational divines were properly idolaters.

Infid. Do you consider, then. They tell their hearers, that Immanuel is no more than a dignified creature, who has no personal claim to the essential properties of true and absolute divinity, notwithstanding many of them pay divine honors to his name. Now, my son, the worship of a creature, how dignified soever, is by all allowed to be mere idolatry.

Faß. They deny the charge of idolatry, brother, by alleging, that they offer to Immanuel, only an inferior worship, suited, to the inferiority of his person as a created being.

Insid. The very thing, in which their idolatry consists, and is on a level with that of the ancient pagans. It was an inferior kind of adoration, which the ancients paid to their heroes and common deities, in comparison of that, which they offered to Jupiter their great god, the supposed king and father of all the rest. Mars and Mercury, for instance, were never considered as supreme, but as acting under the direction and delegation of Jupiter; as such, and such only, they were adored and worshipped; so that to distinguish between the worship of the father, as supreme, and that of his son, as inferior and subordinate, instead of exculpating them from the charge of idolatry, doth actually enforce it.

Faß. But, to clear themselves from the charge of idolatry, they allege farther, fir, the command of God himself for their worshipping the Son notwithstanding his inferiority. The great God, say they, hath given command, that all the angels of God should worship him, and that all men should honour him; shall then our obedience draw upon us the reproach of idolatry?

Insid. So they say. But if they knew the scriptures, as well as you and me, who have laboured all our days to cloud their evidence, they would see that these commands, instead of exculpating them from, do actually bring home the charge of idolatry upon them. God hath expressly commanded, that, "Mankind shall have no other Gods before him," as objects of religious adoration, either by sacrifice or otherwise. And he would hardly have himself introduced another, of a different nature, and commanded men to worship him; seeing, in this case, one command would have clashed with the other. This would have been the spring of wild confusion, and everlasting uncertainty for the two commands being diametrically opposite, none could ever have known which of the two might be obeyed with safety.

Would we but suffer them to reflect upon the divine commands they must unavoidably see, that their worshipping of the Son of God, as merely delegated, with an inferior kind of worship, is absolute idolatry. When the first be-

ten was brought into the world as was said, "Let all the angels of God worship him," which they accordingly did at his birth. When he revealed himself to Israel, the Father gave command, that, "all men should honor the Son even as they honor the Father." That is, with the self same honor, as is paid to the Father, on the foundation of his being one (in essence) with the Father. Whereas, had the Father ordained divine honours, to be paid to any being of a different essence from himself, he would not only have overturned the first commandment, "Thou shalt have no other Gods before me," but have given his glory to another, contrary to his own express declaration. I would not, therefore, have those sons of superior reason think it at all strange, if at last they find themselves ranked with idolaters.

Imp. But, father, if I mistake not, you said, that, with them, paganism is brought to as great perfection as ever it arrived at in the Roman pantheon. How is that, Sir, seeing they are rational Christians?

Jesd. Yes my son, they call themselves rational Christians, because they believe and teach, "That the world by wisdom may know the Almighty," and adorn their harangues with words, which men's wisdom teacheth; but they are pagans, notwithstanding, as will appear, when you consider, that they worship more gods than one. Arians and Socinians both agree to worship one, whom they say is truly and essentially God, and the king and father of the other Deities. Besides this object of supreme adoration, they have other two, the Son and the Holy Ghost, whom they honour with inferior adoration, just as the ancients did the common Deities. I suppose, gentlemen, you will allow that the worship of two or three objects of different ranks, is as real paganism, as the worship of so many hundreds: But I choose to distinguish the moderns from others, by the name of Christian pagans, because they allow Jesus Christ to be one of their secondary Deities. I am greatly obliged to you, my brother Fastolus, for your assistance, so kindly given, to enable me to accomplish my purposes; without it, I could not have brought my affairs to their present happy situation.

Fast. No, brother, you could not; but you are at all times welcome to my assistance, in counteracting the simplicity of gospel truth. I myself should greatly suffer, were

the Arians & Socinians to discover what part we have in their rational religion ; and I am not without any fears, that the capacity of the preachers for making proselytes, the dwindling away of their congregations, and the contempt in which they are in general held, will in time convince them, "That the world by wisdom knew not God," and to bring them to change their present system of rational religion for that of the cross of Jesus which is truly rational, and endows every reasoning power of the human soul.

Imp. Ah, my fire ! What a subtle spirit you are ! With what laudible craftiness must you have acted, to succeed in introducing pagan idolatry amongst modern divines, even amongst protestant dissenters. I have long known, that the papists are pagans in disguise, but had no thought of rational Christians being so far in alliance with us.

Dis. Pagans in disguise, cousin, ! What do you mean ! There is no mystery at all in your father's doctrines ; nor is there much difference between the ancient pagans, and modern papists. The principal difference is this : The popish Juno whom they call the mother of God, is far greater in power, and more exalted in glory, than the wife of Jupiter, the pagan Deity. The pagan Juno, acted in all things subordinate to the will of her husband, the king and father of the gods, who bore absolute sway over the heavenly synod : But the popish Jupiter acts in subordination to the will of his virgin mother. He rules the creation, indeed ; but then he is still subject to maternal direction ; so that he is not God, the saviour of sinners, but the virgin Mary the popish Juno, who possesses absolute sovereignty ; and what good they expect at the hand of God, is expected as to be done in obedience to his virgin mother.

In all other things, there is little or no disparity between the ancient and modern pantheon worship. The pagans worshipped angels, whom they called gods ; the papists worship them also, knowing them to be creatures. The former had their heroes and heroines, whom they adored under the name of demi-gods ; the latter, also, have their heroes and heroines, whom they worship under the name of saints. The ancients had their ambiguous oracles and lying wonders, and the moderns have both, in far greater abundance ; so that he must be blind indeed, who does not see among them undisguised paganism.

Imp. Then it must follow, that the papists are greater friends to my father Infidelis, than the Arians and Socinians; because these bear something of the appearance of truth; but these have cast off both truth and its appearance.

Infid. That is your wisdom again, my son. Impiater would make but a blundering minister of state in my court, gentlemen. But, my son, you may know, it is with us a maxim of policy, that, "Whoever comes nearest the truth, and is, notwithstanding, destitute of it, is always capable of doing the most essential service to my interest." Popish paganism is by far too barefaced to succeed in England, where its absurdities have been so long detected. English protestants will not worship a god of the baker's making, whilst their women retain the art of making good plum-pudding, which will at any time be preferred to the sacramental wafer. But Arian and Socinian paganism is so subtly invented, and so well refined, that it passeth with many for rational Christianity.

Imp. I find, Sir, you are under necessity, as well as myself, to act wisely, with craft and cunning, finding that the same device will not, with all people, at all times succeed alike. We may sometimes, to some people, appear in our own infernal likeness; and at others we are fain to put on a deep disguise, in order to accomplish our designs. But no matter how, so that we have them safe at last. However, gentlemen, there being such a prospect of plenty, I begin to fear there will scarcely be room left in hell for us devils.

Infid. Another stroke of my son's wit. It is well, Impiater, that your business is to tyrannize only over the thoughtless part of the human race, or you would be of little service to our fraternity. But have you never heard, that Tophet is wide and large, without either brim or bottom? There is no fear of wanting room. Besides, wherever the fiends may happen to be, they are always at home, being sure to carry their hell along with them.

Past. I have some where seen a map of that part of your dominions, brother, where the idolaters dwell; if you have got one about you, I should be glad to have a description of it.

Infid. I have, sir, and am glad it is in my power to gra-

tify my much honored brother. You see, sir, it is divided into two grand provinces, each inhabited by different sets of idol worshippers. That province on the left contains the various sects of civil idolaters, and this on the right contains the many denominations of their elder brethren the religious idolaters. And, I assure you, they are bodies of people very respectable.

The province which contains the civil idolaters, is divided into several counties, all of which are very populous. In the first county live the worshippers of vain pleasure and this county is divided into several regalities, in which the several sects or denominations of idolaters dwell, according to the diversity of their inclinations. The first regality is appointed to the worshippers of living creatures. This swarms with jockies, and gamblers of the turf, both of noble and ignoble extraction. Along with them live worshippers of foxes, hares, and hounds, a very jolly set. I assure you, well skilled in the literature of the kennel. But it is better to be a slave in a Turkish galley, than to be a divinity in this regality; for adoration never fails to procure torture to the idol, as the panting of the hare, the well-ploughed sides of the horse, sufficiently demonstrate. A little nook of this regality is, by royal mandate, reserved over to sterile wives and maiden ladies, who, for want of more agreeable objects of adoration, worship monkeys, parrots, and lap-dogs. The second regality is the habitation of those who worship the dramatic poets, and their apes and players. At the shrines of those idols, the worshippers sacrifice health and virtue, under pretence of learning wisdom. They are a very fashionable and honored people, with which legislators and guardians of public virtue are not at liberty to associate. Here you may find legislators patriotically sacrificing their own virtue, in order to protect that of the nation; their own estate, in order to assist in public economy; and faithfully waiting their own time, in order to teach industry to the inferior ranks of subjects.

In the second county, you will find all the worshippers of false honor; a set of gentry extremely divided in sentiments, relative to the object of their adoration. Some how rather falls down, prostrate, like Cardinal Wolsey, before the tripple crown and pontifical dignity. A second set are equally devout at the shrine of a cardinal's hat. And a

is aspiring, pays his devotion to a bishop's mitre or pre-trick robes, and the highest of his present ambition is a shopprick. Other reverend gentlemen offer a more humble orship to a deanery, prebend or vicarage.

It is very observable, that in this country people never orship that to which they have already attained ; but having compassed their purpose, burn incense to the idol next in ank, and thus the worshipper goes on, if death and disappointment do not prevent him, until he has worshipped every shrine in the pantheon.

For instance, whilst a curate, a vicarage is the idol : the icarage obtained, it gives place to a prebend or deanery ; which once enjoyed, they also, in their turn, give place to bishoprick ; that to an archbishoprick, which is the principal idol of the English. But in other countries, there are idols of a superior rank, so that the moment an archbishoprick is obtained, incense smoaks to a cardinal's hat ; which also obtained, loses its worshipper, who is now converted to the worship of the triple crown, the great god and father of all other idols.

Nor are the laity less devout than their reverend brethren ; for one man worships universal empire, like Lewis of France, and some others ; but it is said that George Britain is an apostate from this religion. Another worships a crown and sceptre, like the descendants of a certain bricklayer ; and many adore the place of prime minister, chancellor of the kingdom, first lord of the treasury, with every other place of honor and trust in government. Some you shall see fall prostrate before a star and garter, whilst others are all obedience to a coronet. The husband lies in the dust before " his honor," whilst his wife in raptures adores " her ladyship " His lordship, is bended to by one, and another pays all his devotion to " his grace."

In this country, you may find some men religious enough to worship a corporal's knot, or a sergeants' halberd. Some worship an ensign's sash, others a lieutenant's commission, whilst the captain is absolutely as much devoted to a regiment, as his colonel is to a marshal's staff.

The third country is the dwelling of those who worship their own bodies, than which, I presume, there is not a more ravenous idol in the synod. Around the shrine of this god, stand the baker, brewer, pastry-cook, confectioner, dis-

tiler, weaver, and male and female tailors. Hard by a congregation of the softer sex prostrate before an Indian shrub, the leaves of which are in great veneration. At no great distance are a cloud of worshippers of Virginia tobacco; they are divided into no less than four different sects. The first of whom worship the tobacco in the neat leaf, cut small, or well rolled together. The second worship it after it is well ground into flower. The third put it through the fire to the dear sensation. And the fourth are of such a catholic disposition, that they worship the dearly beloved tobacco in all its forms. [Of this last sect. The Lister professes himself.]

The belly is worshipped by many, as the principal god, and so profuse are they in their offerings, that its altar is sometimes almost overturned, and the idol, greedy as it is, is unable to bear the fruits of their devotion. The sect of gluttons, a devout race, ransack both earth and sea to bring plenty of offerings to the idol; and that of drunkards, with no less devotion, pour on the wines in such profusion, that all the surrounding trenches are gorged to the brim. This same idol, differs exceedingly from most other objects of idolatrous worship; for when it has swilled to excess in drink offering, it invites the brain to share in the feast, which it presents every vapourish effluvia, whilst it reserves for its own use only the parts excrementitious. Moreover this same belly is apt to resent the profusion of its worshippers, and sends forth the bluest plagues, most chilling agues, burning, putrid and malignant fevers, with all manner of acute and chronical distempers, amongst the worshippers, and thus provides employment for gentlemen of the faculty; whose business, positively, would be worse than that of a cobbler, but for the religion of belly worshipping.

In the fourth country dwell the worshippers of gold and large possessions, some of whom you will find lying prostrate, in the deepest devotion, to a fine well situated house and garden; others worshipping a fertile estate and well stored barns, a flock of fleecy sheep, or an herd of fatting bullocks. One man adores the brace of hags, which hurl him from place to place, whilst his friend is prostrate before a splendid retinue. Moidores, as well as English coins is a splendid idol, and attracts the attention of many, who some adore a coal pit, or mine of leaden ore.

Had I time, I would give you a more full account of the religious idolaters; but as business is urgent, I shall only touch upon some of their gods. The greatest of which is his holiness the present pope, who dispenseth blessing and cursing, casteth down and exalteth at his pleasure. This god, who is exalted above all that is called god, issueth dispensations and pardons, for money and price, contrary to the manner of the God of heaven. The one pardons and give salvation freely of grace, but the other sells his pardons as dear as he can. Next to his holiness, on the right hand, stands the popish Juno, or virgin Mary, whose powerful command of the God of nature, is greatly adored by every zealous papist. On the left hand stands a Jesus Christ of wood, whom the papists also highly revere; for they are, almost to distraction, fond of wooden deities. Some indeed have a Jesus Christ made of gold or silver, and others, more lowly, worship a paper saviour; but the most humble devotion is paid to the gods which the baker makes. These are the most ravenous idolaters in the whole world; for, with the greatest eagerness, and devout veneration, they eat the object of their adorations. Thousands of these breaden gods are devoured annually, and as soon as devoured, they are replaced by others from the sacred ovens. The people, worship, and service, of the true Jesus of Nazareth, they abhor and persecute, with as much fury as ever their ancestors the Romish pagans did. But if their own goldsmiths, carvers, or statuaries, happen to produce a handsome Jesus Christ, or a mother of God, the country will presently wonder after it, in the most profound adoration.

Rast. I have sometimes thought brother, that the popish religion is the religion of Moloch inverted. That voracious idol was used to devour the children of his worshippers; but here the greedy worshippers devour their god, after he is well baked in an oven.

Isid. The ancient pagans were even foolish enough, in giving their children to that greedy devil, Moloch, and the papists are not much wiser in worshipping the works of the artificer, or believing that they can eat their Maker. Here are, likewise, the greatest variety of venerable reliicks, such as St. Peters beard, the ear of St. Francis, the milk of the virgin, with a thousand fooleries besides, all of which are in some sense deined.

Besides these already mentioned, there dwell in this province, all who worship their ancestors, which renders the country very populous. I mean those who hold the canons, confessions, and liturgies composed by their ancestors, to be nearly equal to the scriptures in authenticity. Likewise, those who are of this or that persuasion merely, because it was the faith of their progenitors, without giving themselves the trouble of searching the scripture, to know the truth of the doctrine. It is also here that the worshipper of the sacerdotal livery dwell. I mean those who venerate a man merely for the sake of his gown and cassock, without inquiring whether his doctrine and conversation render him venerable,

But I should tire your patience, was I to give you a minute description of my vastly extended country, as well as lead you to imitate the sloth of the children of men. I shall therefore beg leave here to desist. At the usual time I will meet you. Business calls me hence at present.



DIALOGUE XVII.

PRIVY to their appointment, I made business give way to curiosity, and I was as punctual in my attendance as they were in theirs. At the same time before agreed to, they assembled, resumed their seats, and Fastosus thus began :

Fast. It is true, sir, your son, Avaro, hath greatly exceeded my expectations, and proves himself to be an expert devil. He will, I think, do honor to the name of Infidelis, and may greatly contribute to the flourishing estate of the kingdom of pride. I should be glad if Avaro might now a little enlarge upon the hints he has already given, that we may further see the prosperity of our general interest.

Dis. That will be very grateful to me, cousin Avaro, as your sordid & griping influences have the most happy effect upon the reign of contention. How have I been delighted, when one of your slaves has dropped into the grave, leaving behind him vast possessions, by the discord I have sown amongst his children and kinsfolks. Your slaves dare not think of dying and entering into another world ; therefore it sometimes happens, that after the muck-worm has been, by every means, and every kind of rapine, scraping wealth together for many years, he drops into eternity, without leaving behind him any authentic direction how his plunder is to be disposed of. This gives me a fair opportunity of setting his relations together by the ears, about who shall get most of the miser's effects to himself ; and I have the happiness, frequently, of planting irreconcilable enmity in the heart of one brother and sister against another, which you know, is a comfortable sight to our internal nobility.

Sometimes, the griping miser, that enemy to himself and all mankind, is over persuaded to make his will, tho' secretly hoping he shall not die for a great while yet to come ; and then the case is very little altered : For when the wretch goes to the place appointed for the covetous, his will is unsatisfactory to some of the relations ; one has too much, and the other has too little left him. Here, disagreeable altercation succeeds the funeral obsequies, and

ployment in his family on his demise ; nor do I know
other real use that the miser's ill gotten money is
of to society, besides sowing discord amongst friends and re-
proach. The wretch meanly robs his own back and belly,
as all he deals with, to answer purposes no more
useful to himself, than by his having. But I prevent you, cousin.

Avar. I cannot easily depart from the tent of
my dear lady, whose name is mystic Babylon, without
further honorable mention of her prudent childer's
wise disposal of purgatorial fire has been already ex-
posed, and the dispensation and pardon market has been
opened at ; but one way of getting money besides these
is now in instance. I have laid my claim to the popish
religion in general ; but of them all, there are none who ex-
ceed the worthy lords, the inquisitors, in veneration of my
image. This religion of the golden image was first
taught by the clergy of Babylon, and I assure you, to the
clergy of Babylon invariably follow it. But the
inquisitors, of all others, are the most zealous devotees
to the golden god, first set up by the parsons of Babylon.

Never did an eagle look out for a dove, nor an hawk
for a sparrow, with greater vigilance than their lordships
wont to look out for a prey. If, within their jurisdiction
there happens to be a stranger, whose circumstances
are prosperous and who is likely to be a good householder,

cells until consumed, either by famine or vermin, while he is tortured privately to death, by the hands of sanctified ruffians.

An instance of the many, which I might produce shall exemplify the equity of the inquisitors. When Syll was in its glory, there was one Bellarius, a foreigner, who, in the course of business, had amassed great wealth and who at the same time, was so circumspect in his ways, that even the eye of an emissary of the office, found nothing, of which to accuse him to the tribunal. He lived in reputation and affluence for many years, to the great impatience of the holy inquisitors, who could find no plausible pretence, by which they might fang his life with their rapacious talons.

Bellarius had an only child, a lady about seventeen. Her mother was the perfection of symmetry, and her mind a complete purest virtue. By her they found means to accomplish their purposes, and bring complicated ruin on the only parent. The family, retired to peaceful repose, one night alarmed about one in the morning, first by the approach of a coach, and then by a smart rapping at the door. Bellarius from within asked, "Who is there?" answered, "The holy inquisition." Down stairs he flew to the gates, in obedience to the dread tribunal, opened to receive those ministers of darkness. Understanding they were come for his daughter, in farther obedience to those leaders of the church, he went himself up to his chamber, brought her down, trembling as she was, delivered her into the hands of the horrid ravishers, carried her off to the seraglio, in the office of inquisition. Where for the present we leave her, through fear of being seduced from her virtue, by those pretended patrons of religion, and return to the unhappy disconsolate father. "Well, brother, I find then the priests of Rome are much addicted to enpuchry as they pretend. It is true, it seems, to ravish virgins, however unlawful it may have a married wife. I have often heard of the seduction of princes, but not so often of the seraglio of priests, those priests too, who, of all others, are the most zealous orderers after the seven headed beast.

Mr. Distressed and comfortless, Bellarius remained alone; forsook all company, and conversed only with

the various cogitations of his own foreboding mind. At one time, he conjectured that his hapless daughter, in some inadvertant moment, might have blasphemed, either the wooden virgin Mary, or the great high priest of Rome, or the holy inquisitors, in which case, he gave her up for lost; and doomed her to fall a sacrifice. Yet could he scarcely forgive the rigor of that religion, which had in such a merciless manner ravished her from his fond embrace.

It was not long after this, an Armenian merchant, said to be newly arrived in Syracuse, called on him, under pretense of buying a large assortment of goods. Generous and unsuspecting, Bellarius bid him welcome to his home, during his stay; which he, after some seemingly modest apologies, thankfully accepted. The pretended Armenian, perceiving Bellarius to eat but little at supper, and now and then inadvertently to let slip a sigh, took occasion to rally him, in a friendly manner, as it troubled with the hyp,' advised him to cheer up and hope for better times.

Bellarinus, having but little relish for a jest, seriously replied, "No, Sir, the hyp' is not my present disease, neither have my affairs in trade taken an adverse turn; and yet there is one thing which gives me great distress. The friendly Armenian was now more importunate to know his grievance, that he might at least sympathize with him in his affliction. Little suspecting that he was confiding with priestly subtlety, he thought he might safely lodge his circumstances in the generous bosom of a merchant. He replied, Sir, I suppose you are a stranger in Syracuse; if such, let me advise you, as you value your life and liberty, to be careful of your words, and every part of your deportment, during your abode; for this is a place of danger. I have, Sir, one only daughter, the perfect image of her lovely mother, whom I had the misery to bury but a few months ago. I know not by what temptation, but my poor girl, has said something dishonorable, either of the lady of Loreto, his holiness the pope, or their lordships the inquisitors, for which she is imprisoned in the holy prison, and I suppose must answer it with her life.

Oh, Sir, I hope not, said the Armenian; the holy youth will intercede for her, and after some gentle admonition, your daughter will be returned to the house of her father.

Ah, Sir, rejoined disconsolate, Bellarius, I cannot but fear that her youth and beauty are her greatest enemies and accusers. These are qualities capable of impressing the heart even of an inquisitor. If this is the case, my poor daughter is already either dead or debauched. Or should it happen, that any thing has been alleged against her religious conduct, there are instruments enough in the inquisition, and their lordships want not skill to use them; instruments sufficient to make an helpless virgin confess that, which even never entered her thoughts: So that, at all events, her death or dishonor is ensured. No, Sir, it is not possible for me to hope for better, seeing the least hint thrown out against the inquisition, is condemned as unpardonable blasphemy.

It was not long after this discourse, before the Armenian designed a necessity of going out; went straight to the inquisition, and made information, being a Jesuit disguised as a merchant; and that very night a coach was sent to conduct Bellarius to the cells of their dreadful prison. Next day his effects were seized by order of the holy fathers, who now rejoiced that at last they had grasped the long wished for prey. Confined in an abominable cell, he was greatly annoyed by vermin; and, being divers times examined by torture, he died with grief for his daughter, who, as she could never freely yield to the leathsome embrace of those murderers, in a few months tired their patience. Then one of their sanctified ruffians first murdered her, and then burned her to ashes in the dry pan. It is amazing, gentlemen, to what lengths the lust of money and women will carry men.

Fest. Indeed, cousin, I think your friends, the inquisitors, bid fair for equaling the most subtle of our fraternity. Oh what means of procuring wealth have you taught their reverences of the Romish hierarchy! Selling of dispensations and pardons, begging of money for masses, &c. &c. are profitable articles, and turn to a good account. But if I remember right, you told me a few days since, your vassals are divided into several companies, or communities, and that people of all kingdoms, ranks, and professions, are this day, worshippers of the god Avaro. I should be glad to hear something farther about them.

Avar. I did so, Sir, and shall be ready farther to oblige you, if to give you, a brief view of our corporation, which,

like all other towns corporate, consists of divers companies, will do it. The first of which is that of

The lawyers. A very wise set of gentlemen ; who exceed the children of light, in the art of money-getting, as far as any of the inhabitants of our territories ; of course they are held in great estimation, as gentlemen of the first intelligence. In our city of Avarice, there is no knowledge deemed of any avail, no conduct accounted virtuous, besides that of money-getting. He is always the wisest, best, and most virtuous man, who best succeeds in the lucrative art, whether in law, or in trade, or otherwise. There was a time, you know, when the law was as straight, as clear as a beam of light, and needed no expounding, so that every man was his own counsellor. But ever since the kings of England were kept prisoners under a guard, lest truth should become familiar to the royal ear, the case has been quite altered ; now it is so full of pleas and demurrers, doubts and exceptions, &c. that it is a perfect labyrinth ; dangerous for an honest man to enter. For, in the lawyers' company, it is a standing rule, that, whether the plaintiff or defendant lose the cause, the lawyers, on both sides, are sure to be considerable gainers. Indeed, it is very seldom, but they manage the matter so, that all parties, except themselves, are losers ; and if he who gains the trial, finds himself in the end to be a loser, how do you think it must fare with the wretch, against whom the verdict is given ? If an honest man has a mind to purchase an estate ever so fairly, and pay for it ever so honestly, he will find it a difficult matter, so to secure his title, but if any succeeding heir be bred to the law, or heirs be married to a lawyer, he may run a risk of being jostled out of his property, by some knavish quirk in law, without any allowance made either for the estate or its improvements.

Indeed, Sir, it may be said of my faithful disciples, the lawyers, attornies, bailiffs, &c. that they pay as little regard to truth as the greatest of ourselves. Right and wrong, equity and oppression, are no objects of their regard, providing the case will yield good advantage, and bring large grist to their mill ; an instance of this if you please, gentlemen, I shall give you.

Contumelious was a Yorkshire gentleman, of distinguished birth and ample fortune, but somewhat akin to the mad Ma-

donian. His country-seat stood by the side of a lane, rough which neighbouring farmers passed with their arms, from time immemorial. But so much passing and passing, of the whistling clowns, following their waggons, at last proved very offensive to the worshipful 'Squire, so that he resolved to remove the intolerable nuisance, by blocking up the way. A gate was accordingly put up, and fastened with a padlock, effectually to stop the clownish passers from passing as before, and turn them by a way considerably more distant.

As soon as the 'Squire's proceedings reached the ear of Mr. Loveright, a neighbouring farmer, he ordered his wagon to drive directly to the gate, and finding it locked, took the axe which he had brought with him for that purpose, and, to the great mortification of 'Squire Contumelious, hewed it to pieces. His worship, in a rage, posted to Mr. Deceitful, a very eminent lawyer in a neighbouring town, for his advice. The worthy lawyer, finding this a proper occasion of serving his own interest, advised the 'Squire to send for a writ, and commence an action against the farmer for his intolerable insolence. In a few days, the writ was served on Loveright, who immediately waited on lawyer Deceitful, in order, if possible, to compromise the matter.

He no sooner entered the office, than Mr. Deceitful took him aside, and thus addressed him: "I am heartily sorry, my good Mr. Loveright, that I have been in a manner obliged, by his worship Contumelious, to send for a writ against you. But I assure you, Sir, in my opinion your side of the question is by much the safest; and might I advise you, it would be to stand a trial, and by no means submit to a compromise. Knowing the farmer to be a man of substance and resolution, he continued. There is no bearing with such insolent treatment. For my own part, Mr. Loveright, I would much rather you had been my client, on the present occasion, than the giddy 'Squire; but he first applied to me, and insisted on my doing what I have done. If you please, you may apply to my brother Falshood, who is skilful as any man, and as honest as any lawyer I know. In the mean while, Sir, you may depend on me as your real friend, ready to serve you, in every thing consistent with my reputation."

As soon as Leveright was departed, Mr. Deceitful took horse, and rode directly to the 'Squire's house; told him the farmer had been with him, heartily repented of his folly, and was very desirous of coming to terms of agreement. But were the case mine, said he, I would listen to no terms of accommodation, but punish his insolence to the utmost rigour of law. The low-life fellow, having got forward in the world, has forgotten himself; and, if suffered now to escape with impunity, he will be the pest of the neighbourhood. Thus the worthy lawyer irritated both parties, until he hath made sure of an assize hearing, that, in the debate, he might likewise insure to himself a sum very considerable. For he knew very well, that if ever a difference falls into the insatiable maw of the court, it will never be disgorged, until all costs of suit are amply paid off; for it is impossible for my mercenary scribblers to give any credit. Let them act justly or unjustly, they make sure of their fees; and, as the one party must necessarily lose, both counsellor and attorney take care to father the miscarriage of the cause, on something which the client has done, which he ought not; or omitted, which he ought to have done. And, notwithstanding all their fraud and deceit, both of them come off good honest lawyers.

The second company, and next in reputation to that of the lawyer, is the parsons' company, which is also very flourishing and reverend. That you may not mistake my meaning, by parsons, I intend all, in general, of every denomination, who are ministers merely for the sake of a living; more especially,

1. All who profess to my lord bishop, that they are moved by the Holy Ghost, to take upon them the office of a deacon, when, in reality, it is the hope of a benefice, by which they are stimulated; and who, afterwards, in the course of their pulpiterring, tell the people that it is enthusiasm in any person, to expect to receive the Holy Ghost in these days.

2. All who, sustaining the sacerdotal character, lead men into sin, or harden those who are insensible, either by conniving at the sins of their people, or by being guilty of the like themselves. These gentlemen are pretty numerous.

3. All who act rigorously towards their parishoners, in regard to temporal things, who evidently show more con-

cern about tithes and offerings, than about the everlasting welfare of their people.

4. All in holy orders, who, though covetousness, idleness, or any other unjustifiable cause, withhold from their people the stated ministration of the word and ordinances. Set a mark upon them, for they are all my disciples.

5. Wherever you meet with a gentleman in holy orders, who is so far above the bulk of his auditory, that he will not condescend to converse even with the meanest about the state of his soul, the work of the Spirit, and way of salvation, such are idle shepherds, unnatural pastors, and altogether devoted to the god Avaro.

Imp. So then, cousin, I find you have parsons of more denominations than one; they are not all engrossed by the established churches in England and on the continent, it seems. Yet I meet with many who, with great warmth, will vindicate their own denomination by wholesale, and deem it little less than blasphemy, to suppose that they embrace any thing erroneous. Yet none more ready to censure and condemn those who are of a different persuasion in religious things.

Avar. The truth is, my parsons are scattered abroad, among all sects of professors; for the time is not yet come, that any one sect can justly assert, that none of their ministers have any other object in view but the glory of God, and the good of mankind. Nor will the time commence, before that important question, "who shall be the greatest?" is finally decided; which it is thought will be a great while first, seeing it hath already puzzled the schoolmen and leaders of the church for sixteen centuries back.

But, to return to the parsons' company; wherever you meet with a clergyman, who answers the description I have given, you need not ask him whether he is a churchman or a dissenter. All you have to do, is to put Beelzebub's mark upon his forehead, and take assurance of him, that, at a certain time, he shall not fail to visit the nether regions, and take his abode in the infernal palace.

In this very populous company, there is great diversity of ranks, even where there is an equality of genius; for some, having scarcely finished their apprenticeship are included into livings, and instantly commence rectors and

tithe gatherers. Others, for want of friends, are obliged much against their inclination, to continue underlings all the length of a tedious life. I have seen a handsome parson, ere now, riding upon four or five steeples at once, and having more in expectation; whilst his fellow student could scarcely procure brown bread and Welsh butter. And amongst all the pluralists in my acquaintance, I know not of one that has got livings enough; but, Give, give, is still their fervent prayer to my lord bishop, or some other patron, who has a benefice to bestow. Many, indeed, think they should be quite contented, if they had but one more benefice added to what they now enjoy; but I can tell you, could they come by another, there would still be another wanting. It is much, now so many clergymen find themselves uneasy in the trammels, if they do not at last take it into their heads to persuade the legislature, that a clergyman cannot preach in three or four churches at one and the same time: And that it is not perfectly consistent, either with Christianity or reason, that one clergyman should have three or four livings, whilst another has none. Should it come to this, my company must be terrible sufferers.

Imp. One would really think, if the cure of souls is as weighty a concern as some people make it, the parson would not be so fond of pluralities; of adding living to living, and parish to parish.

Avar. The cure of souls, forsooth! My parsons care not who take the souls. The fleece, cousin, the fleece, attracts their attention. Give an avaricious parson the fleece, and you may make fairies of the souls of the parishioners, if you will. Many of them do very little of the priest's office, besides collecting the tithes and offerings; at which they are wonderfully dexterous. But as to preaching, they have no notion of it, and less skill of visiting the sick, were they even in the jaws of death. I assure you, gentlemen, these idol shepherds are of the greatest use to our government. The interest of hell could not prosper as it does, were we not well befriended by many gentlemen in holy orders.

Faß. Indeed, cousin. I have often thought, that without their assistance, we should be ill put to it to maintain our ground, against the vetaries of Immanuel. What

posting to and from hell is there amongst our fable brethren, when but one faithful and zealous gospel minister arises in a nation? You may remember, when Luther and Calvin break the chain of the pope and devil, lifted up the voice of the gospel trumpet, which resounded through the bowels of hell, and made the pillars of our infernal kingdom totter, what hurly-burly we were all in! What deep consultations in the divan! What diligence in action with our forces upon earth!

Avar. True, sir; but times are much altered for the better. Many a well paid parson, now a-days, is so obliging as to sing a lullaby to his people, when he finds them snoring in the sleep of security, and will suffer no man to attempt their awakening. He kindly tells them, "that they may sleep on now, and take their rest, for the wolf is gone out of the country, and will not for a great while return." Let no man disturb you with idle notions, for you may all go asleep to heaven, without ever knowing what conversion means."

Infid. It is admirable what power these same gentlemen have gotten over reason and religion. I have often thought, that if ever they were to read their Bibles with attention, they could not be off from seeing that they themselves are the identical persons intended by the idol, idle shepherds, and unfaithful watchmen, against whom so many curses are denounced in scripture. The idle shepherds, you know, are such who feed and adorn themselves with the spoils of the flock, which is suffered to perish unwarned, and to die for lack of knowledge. The idol shepherd is that lordly priest, that downy doctor, who keeps at an awful distance from men of ordinary rank, and is too much of the gentleman to give himself any concern about the souls of his parishioners.

Many of those idol shepherds I know, who possess some hundreds, aye, some of them thousands per annum, who will not so much as ask one of their cure, whether he intends to go to heaven or hell at death, or whether he serves God or the devil; yet if a parishioner die, they will keep as penetrating a look-out for their fees, as an eagle for his prey, and seize it with equal eagerness. Moreover, for the sake of this same fee, they will own the deceased for a brother, which privilege was always denied him whilst

alive, unless he should indeed have happened to be one of the fat of the flock, who was capable of yielding a double fleece.

Avar. It is the fleece, Sir, which my disciples regard, and not the flock. How have I been diverted, sometimes, both at church and meeting house, to hear the parson with an air the most supercilious and contemptful, railing against the most useful of God's ministers, as enthusiasts, fanatics, and methodists ! Ah ! said I to myself, what poor honest devils were those of old, who confessed Christ and his disciples, and thus declared to the sons of Sceva, "Jesus we know, and Paul we know, but who are you ?"

Sometimes I hear them crying with vehemence, against the divinity of Immanuel ; one making him some kind of a super-angelical being, and another asserting that he is only a man, like themselves. Then say I, what a pusillanimous spirit was that same devil Legion, who, without receiving either tithe or offering, confessed Jesus of Nazareth to be the only Son of God, to whom the scriptures ascribe every divine honor. But these parsons are well paid for confessing him, and yet deny him with the utmost insolence.

There is never a day but I hear some of this company charging the lie upon one text or other of the Bible. One tells his people that there is no such thing, as one being chosen to salvation more than another ; but that the love of God is equal unto, and upon all men, whether Jew or gentile, Turk or pagan ; papist or protestant ; nay then, say I, master parson, you are become a dissenter from your own seventeenth article. And, to speak within compass, there are at least a thousand pulpits in the church occupied by such dissenters.

Then I hear others, railing against those who preach salvation by grace ; and, at the same time, assuring their people, that they must be saved by their own holiness and good works. Very well, say I, then I have my desire, for upon these terms they will never be saved at all. Put me I am at a loss, how they dare so barefacedly give the lie to Paul the apostle, who taught the church, that, "By grace they were saved through faith, and that not of themselves, but the gift of God." I hear many clergymen of the established church, in entering upon the service, thus address the Majesty of heaven, "Lord, cleanse thou the thoughts of

our hearts, by the inspiration of the Holy Spirit ;" and in less than an hour after, telling their parishoners, that it is mere enthusiasm in any man to expect, in these days, to be at all influenced by the inspiration of the Holy Spirit.

So glaring the contradictions, which sometimes they are guilty of, that I tremble with fear, lest the people should be convinced of the truth ; but these are favourable times, gentlemen, very favourable ; for the greatest part of the people have something else to think of, when they go to church, besides either preaching or prayer.

When I hear the parson, whether churchman or dissentor, telling his people how holy and pure the heart of man is by nature ; how aptly formed for sentiments of the most exalted piety, and for entertaining the love of God ; I am wonderfully at a loss to know, how he can be by more extensive knowledge of mankind than Jesus Christ, who expressly taught, that whatsoever defileth the man, proceeds out of the heart. Your influences, Fastosus, are of excellent use, in keeping them where they are ; you take care to persuade each of them seperately, that of all others his own knowledge is the most refined : and hence it is, that Goodwin, Owen, Charnock, and all such authors, are considered as weak though well meaning divines.

It is very diverting to hear my parsons boasting of their superior knowledge, even when by their ministrations, it is plain, that they are acquainted with almost any writings, better than those of inspiration ; when their auditories dwindle away to nothing, and the few people who abide by them are destitute of all religion. Did they but know half as much as the most illiterate devil of our fraternity, they would at least believe, that there may be a possibility of their mistaking the way, and that, after all their pretensions to a superior knowledge, they may run some risk of a real miscarriage. But, as our good friends, the Roman doctors, are wont to say, " Ignorance is the mother of devotion ;" so say I of my parsons, " Ignorance is the spring of all their knowledge ;" and whilst my father Infidelis can keep them ignorant, my uncle Fastosus can easily puff them up with a sense of the clearness of their heads, and soundness of their hearts ; so that I can do very well with them, and retain them amongst our worshippers.

The next company in our corporation, is that of the straining landlords, a very noble and reputable company indeed ;

notwithstanding, they are far from being opulent. In the days of yore, when luxury was but little in vogue, the freeholders were attended with fewer wants, and of course, this company was less flourishing; but since these happy days commenced, in which people of quality are trained up in absolute idleness and dissipation: in which virtue is of no account, and luxury, pride, and dissoluteness are arrived at their zenith, the people of quality are amazingly poor, and are attended with an undecipherable train of necessities. What is very remarkable, their pride has grown in a perfect proportion to their poverty, so that now it is an established law amongst them, to look upon themselves as of a different blood from the rest of mankind. Indeed you cannot affront a person of quality worse, than by likening him to one of those who are called vulgar creatures; notwithstanding, by the way, it is those same vulgar creatures which enable persons of rank and fashion to support the dignity of their station; and were there no vulgar creatures, there would also be no ladies of quality.

This distinction, which the quality pay to themselves, is of the utmost use in my administration, as will appear from the following story.

I went, one day, to the house of Sir Fop Mortalis, a very famous gentleman in the country, with a design to pay my devoirs to madame Mortalis, his lady; a gentlewoman, who abhors to have the least communion made, betwixt her and any person whatever of inferior rank. The chambermaid informed her mistress, that good Mr. Prudence waited below, desiring to speak with her ladyship; if convenient. The lady soon descended, and, compliments passed on either side, she conducted me into her parlor, where she and I had the following dialogue.

LADY. Good Mr. Prudence, you have been a very great stranger! It is many months since I saw you at our house; but I am glad to see you now, and I wish in my heart Sir Fop Mortalis had been at home.

PRUDENCE. Urgent business, madam, demands my attendance so much elsewhere, that I cannot so frequently as I could wish, pay my respects to Sir Fop & my lady Mortalis. But now, madam, I am come, if possible to rectify a growing mistake amongst mankind; and must tell your ladyship that I am heartily sorry to see the world arrived at such

pitch of ambition as it is now. Indeed, my lady, it is become a very difficult matter, in a concurrence of people, to distinguish between the farmers' and tradesmen's wives, and ladies of birth and fortune; nor can we more easily distinguish between their several children. Why, madam, the farmers' and tradesmen's children are all masters and misses, young gentlemen and ladies now-a-days. I know not, for my part, what the world will come to, if some measures are not speedily taken to prevent the confounding of baseness with dignity.

When I was last at church, I was surpris'd to see, as I thought, miss Mortalis, your daughter, there; we'll know-
ing that neither sir Fop himself, nor any of his family, go often to any place of public worship. Because you know, my lady, few of you great folks love the tedious duties of religion.

LADY. Not we, indeed. Give us the cards, or musical entertainments, for our money. We hate their whining, doleful cant. Let them choose religion, who have taste for nothing more polite. We will have none of it, I assure you, Mr. Prudence.

PAUP. I know it, my lady. I know it, and am mightily pleas'd with your determination. But as I was telling your ladyship, being at church, as soon as service was over, I said to a man, who sat in the pew with me, "I am surpris'd to see miss Mortalis at church to-day. Do you think, sir, that any body has been daring enough to tell her that she really is mortal?" To which the plain countryman, in his own glowing way, replied, "miss Mortalis at church! quoth-a; No, no, sir, you are quite mistaken; for sir Fop's family are people of quality, and therefore meddle none with religion. What should they do at church, seeing they fear no hell, regard not God, and believe not in the devil. As for heaven, Sir Fop is willing to leave that to the poor, and desires no greater happiness for himself and his, than is implied in an earldom."

LADY. That is, indeed, what sir Fop has long been soliciting, and it is believed is now very near obtaining.

PAUP. But I said to the fellow, pray who is that young lady, whom I took for miss Mortalis? Poh, lady! quoth-a. 'Tis John Tillground's daughter, o'the Five Elms. Tillground's daughter! said I; you surprise me. She is as finely dress'd as I have seen miss Mortalis, when going to a

ball. And pray, continued I, who is yonder lady, with French head dress and furred cardinal? I thought you no people of quality in this parish besides Sir Fop's. No, sir, returned he, we have none, who are such by birth, but we have many who are quality by their dress. lady, sir, that you enquire after, is Mrs. Watson, the lady at the Three Tuns.

Well, madam, I followed them out of church, and was amazed to see the platings of hair, the tines of ruffles, the labyrinthian furbeloes, with which the women were decorated. Indeed, my lady, if the world holds on but a few years, in its present career, we shall not be able to distinguish betwixt the highest and the lowest ranks of people.

LADY. To be sure sir, the world is now at a sad rate of pride and ambition; for people of fashion can do nothing as to dress, gesture, manner of speech, or living, we are mimicked by those vulgar creatures,

PRUD. It must undoubtedly be considered as an insupportable insult upon people of breeding, when they are taken off by the vulgar. But, madam, I have a scheme I propose, which, if adopted, will effectually correct this insolence, and soon oblige John Tillground and Timothy Turt's daughters to lay aside their furbeloes, ruffles, tea-table, and betake themselves to their spinning.

LADY. What is it? I pray you, good Mr. Prudent, so obliging; I beg you would, sir.

PRUD. Indeed, madam, your farmers are all become gentlemen of late. They talk of fortunes for their children, consider themselves as very little inferior to the nobility himself. But let me tell you, madam, the fault is much in the farmers as in the landlords themselves, let their farms upon terms by far too low and easy. It is this same John Tillground, & his neighbor Timothy, as I am informed, have both of them money lying idle, when my worthy and right honorable lord -

It is insupportable, madam, that the farmer's circumstances should be easy, whilst people of fashion know not how to keep the duns from their doors. What right has any body to any thing besides slavery, except people of quality? Were not those vulgar creatures originally designed as your slaves, madam? And yet, for any thing I see, they will soon be on a level with you, unless some method, lucky enough to prevent it, is speedily devised.

LADY. Ah, Sir, I fear it indeed. If you do know of any suitable means to prevent it, I beg, good Mr. Prudence, you will inform me.

PRUD. There is only one way, that I know of, madam; and that is to raise their rents to the utmost. As every lease expires, it will be an easy matter for Sir Fop, in the renewal of it, to advance the rent as high as he pleases — The slaves can not go away; and if they should, there will be others foolish enough to agree to any terms, rather than miss a farm. This done, and all your tenants settled upon the rack'd farms, if any one of them happens to rear a handsome colt, let Sir Fop himself, or young master fall in love with it, demand it of its owner for so much, never exceeding half its value; he may privately grumble, but dare not refuse, for fear of offending his honor. By these means, and others, which occasion will suggest, you may make them all humble enough.

LADY. Most excellently spoken, good Mr. Prudence. Then Tilgrout's wife will be obliged to sell her china ware, to procure rags for her brats; the daughter must take to her wheel and wash-tub, and my son, master Tlondan, will ride a better horse than he now does. This scheme will certainly conquer the ambition of the farmers; but will it do for the tradesmen, good Mr. Prudence; they will still continue an eye sore?

PRUD. Indeed, madam, the same scheme will produce very humbling effects, upon tradesmen of every kind; though I dare not assert, that you will ever be able perfectly to subject to your ambition and avarice, that honorable body of merchants, whom you affectively call citizens. No, madam, I am afraid that nobility itself must give place to the public spirit of the merchant; yet even then you may greatly injure, and prevent their being of such essential service to their country, as otherwise they might be. But

as to inland trade, by racking your tenants in the manner prescribed, you may absolutely destroy it. That you may see the utility of my scheme, I shall a little explain it to your ladyship.

If the farmers are racked to the utmost, they will be obliged to sell the produce of their lands at an exorbitant price, otherwise it will be altogether out of their power to pay the stipulated rent. And besides selling their crops, &c. for an advanced price they will be obliged to abridge the wages of all their laborers, smiths, carpenters, &c.

By these means the farmers will find it difficult to live, and of course will rarely visit the mercer's and draper's shop; and as for his laborers and workmen, they will have but little money to lay out in clothes, especially if their children be numerous, as the demands of the back must always give place to the louder calls of the belly. And as, you know, my lady, sterility very rarely dwells in the labourer's cottage, it is unknown what misery you may happily introduce amongst them, by the scheme proposed. The draper's goods will lie upon his hands, unless indeed he is pleased to give credit to the poor; if the farmer, he will be sparing of his orders; and if the latter we shall soon have him a bankrupt, so that he will be effectually ruined.

You, see, madam, that here we affect the manufacturer, equally with the farmer and shopkeeper: for when the retail trade is ruined by the dearth of purchasers, the manufacturer will find little call for his goods; the issue of which will be, the disbanding of many of his journeymen, and abridging the wages of the rest. The disbanded journeymen, being incapable of finding employment, and not having learned the art of living like the canon, on the air, will be drove to thieving, by which means America will be peopled, and Tyburn Chronicle rendered respectable.

As to the manufacturer himself, his capital being soon converted into manufactured goods, he will be obliged to sell them under their value, that he may keep up his credit with the merchant, and be able to carry on a little trade, vainly hoping that times may alter for the better.

LADY. Indeed, Sir, your scheme is very feasible; and yet there is one thing that will put the manufacturer absolutely out of our power. I mean, Sir, the exportation of their manufacture. I do not know how it is, but there is

of merchants can send goods any where, and they, Sir, will support the manufacturer.

PRUD. No, madam, I assure you, my scheme, if cordially adopted, and executed with vigour, will put it absolutely out of the merchant's power. There is nothing can recommend the English manufacture at a foreign market, but the price being inferior to that of other nations. Now, if an Englishman must pay twice as dear for his provision in his own country, as a Frenchman does in his, it is easy to see that either journeymen's wages must, in England, be double to what they are in France, or the journeyman must starve; which few Englishmen are fond of doing. The consequence of this is, the French manufacturer can send his goods to a foreign market upon better terms than an Englishman, and, of course, destroy all the foreign trade of the English nation. Thus, madam, I have pointed out a method, by which you people of fashion, in order to support your own grandeur, may suck the blood of all inferior ranks of people, and make the British subjects absolutely slaves, even in a country which boasts its freedom. Nay, more, this is a method, by which you may ruin the most flourishing nation in the world.

LADY. Spoke like an angel good Mr. Prudence. I protest, upon honor, I will not sleep until I have consulted Sir Fop on the matter.

AVAR. I took my leave of her ladyship, who could not rest until she had communicated the matter to her acquaintance, and they to their acquaintances, and so they again to theirs, that it had very soon made the tour of Great Britain and Ireland; an ordinance was instituted, in the company of avaricious landlords, that in every future lease, the farmers should be racked to the last extremity. This ordinance has been universally complied with, by the whole company; so that there is reason to hope, in time, all the blessed consequences proposed, will arise from it, as you see to what an exorbitant price all manner of provisions is already arrived. What may not be expected from such hopeful beginnings?

PAT. A noble company indeed, and near akin to our destroying clan. And yet many of them set up for patriots, even when they are drawing ruin upon the nation, by their pride, luxury, and avarice.

DIALOGUE XVIII.

FASTOSUS.

NO, Avaro ; know assuredly that you are not more in esteem with the Dutch than myself. It were strange indeed, if I had no concern with Mynheer.

Avar. Indeed, Sir, to see Mynheer equipped in his holiday clothes, he makes pretty near as awkward an appearance as a Laplander ; and one would certainly conclude, that he is a perfect stranger to courtly Fastosus. But all the world knows, that Avaro is a very respectable personage in Holland.

Fast. I told you before, cousin, that you have an ugly way of encroaching upon your neighbor's right. I do not like it, cousin, and will assert my dominion. Do you think that Mynheer is not full as proud of his multiplicity of garments, as an English hero is of his scarlet and lace ? Or, that he is not the best fellow who can wear the greatest number of pair of breeches ? I assert, there may be as much pride in a Dutchman's cap, as under a Scotch bonnet, or even under a Frenchman's hat ; notwithstanding there is a very great difference between the first and the last. The first, you know, is a fixed ponderous substance, and the last is mutable, as the weathercock on the top of St. Peter's. Yes, Avaro, I may assert farther, that there may be as much pride under a red cap, as under the coronet of a peer, or even under the mitre of an archbishop.

Insid. That Avaro is in high esteem in the Netherlands, will not be denied ; but to suppose Fastosus excluded from any people whatever, is highly dishonoring : Therefore, my son, you must learn to be more cautious, and, for the present, to make atonement for your error proceed with your account of your corporation.

Avar. If to retract an error, and endeavour in future to oblige, will procure forgiveness, it shall be done. In order to which you will please to observe that the

Fourth company of my corporation, is that of the letter-retailers, otherwise called mercenary scribes, and false

publishers. The transcribes and abridges of other men's works, and especially those whose sole aim is to get money by their writings, are free of this company and on the livery.

To give you a proper idea of which, I shall read you a letter, which I stole the other night, from the chairman of a reading society in the country, designed to be sent to the Reviewers, critical and monthly.

GENTLEMEN,

We are what country people call a reading society, into which we had formed ourselves some years before the first Review made its public appearance. We had not long taken in books, before we found several articles of our purchase to be stolen from other authors; and but very few of our titular authors, had either honor or honesty enough, to inform the public from what sources they compiled their volumes. We would advise all writers to live upon their own proper genius, deeming it pity that pilferers should be suffered in the republic of letters. At the last meeting of our club, this question was put and canvassed, "What can induce one writer to steal from another?"

To this important question, one replied one thing, and another said what he could to confute it, as every member was willing to display his abilities; at last, Dick Keene, a testy kind of youth, but of good sense, gave us the following satisfactory answer.

"Very probably, said master Dick, some authors may steal from others, for the same reason, which that celebrated fool of old had, who burnt himself and the temple together, in order to perpetuate his name. There are authors, endued with the same laudable ambition, who, not being happy enough to have been born free in the literary republic, are obliged to stoop to dishonest measures, in order to gratify their ambition. Their geniuses (if it be lawful to speak of their geniuses) being destitute of every prolific principle, and their fancies fixed as the Pyrenean or the Alps, they cannot possibly gain repate but on the credit of their predecessors. Therefore, what frugal nature, and Gaius have, withheld, must be supplied by industrious freedom; and as the end proposed must, at all events, be obtained, honor, truth and honesty, smoke at once on the altar of ambition. To work goes the writer, plunders every volume in his own and his patron's library, at last some-

ple, who have read, and who have an entire new work, to be sold at a low price. And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price?

And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price? And how can it be sold at a low price, if it is not sold at a low price?

“Of these two kinds of pilferers, in my humble opinion, the latter is by far the most excusable. He cannot work, he is ashamed to beg, therefore must either steal or starve. What can he steal with more safety than the works of the learned? in my opinion, there is no more danger in robbing a gentleman of his literary honor, than for a statesman to rob his mother country: Few such thieves are conducted, by the country officers, to Tyburn. O solemn tree, what frauds are committed against thee? Of how many necks, equitably thine, art thou cheated annually?”

It was now Bill Candour, a good natured youth, interrupted him, thinking his reflections somewhat severe. Hold! Mr. Keene, I think your reasoning is too full of acrimony. If all transcripts, extracts, and abridgments, were to be suppressed, it would be a very great loss to the public. Those men, therefore, who take the trouble of such a service, deserve open acknowledgement, for raising up valuable authors from the vaults of oblivion, instead of being lashed with the rod of merciless satire.” To which Dick replied:

“That many ancient writings, are truly worthy of being introduced to public view, I am so far from denying, that I should deem it truly laudable, for any gentleman, of capacity and leisure, to draw forth the remains of antiquity from the cells of obscurity, and should be one of the first to vote him the most public thanks. But I would have it done in such a manner, as to come within the reach of the middle class of people, amongst whom the bulk of all sorts of

readers are found. Moreover, I would have all writings on religious subjects contrived, as to come within the reach of the poor, for who else give themselves any trouble about religion, or have any pleasure in serious writings? If a commentary on the Bible must go beyond the extent of their finances, it might as well be locked up in Poole's Synopsis, where it was before the commentary was written. Opulent tradesmen, you know, are such slaves to the laws of getting, that they have no time to read, and therefore may prudently avoid purchasing. And people of fashion are generally perfectly satisfied with having such or such books in their libraries, without so much as looking farther into them than the title pages. Surely, gentlemen, no man is to be vindicated in making merchandise of his neighbour's genius."

Here he concluded, and we were soon convinced, that there was much weight in his reasoning. We must beg leave to tell you, gentlemen, that when your worships erected your tribunal, and every author was summoned to appear before you, we flattered a hope, that all pilferers would have fled out of the republic of letters. But alas! we have been hitherto disappointed, and in reality, they seem to be on the increase, so that a man can hardly claim personal right to a single idea, how justly soever it may be his property.

We earnestly beg that you, gentlemen, will be obliging enough to publish your aversion to this craft; to command all who are destitute both of fortune and genius to reconcile themselves to their destiny, and shew their submission to the higher powers, by learning some handicraft business, by which they may gain an honest living. There are a thousand ways to live in this world, if that of an author were to cease. For instance, there is carrying a musket, or beating a drum by land, and furling the sails by sea, either of which are honorable employments, when compared with that of book-stealing.

As we know not to whom we can apply, with any degree of success, but to yourselves, we must farther beg, that you will not only detect the thief when you meet with it, but do as the worthy inhabitants of St. Gile's do on similar occasions. That is, pursue the delinquent with a Stop Thief! Stop Thief! Indeed, gentlemen, it will not lessen you in the public esteem, should you commence even lite-

He has not learned so little by the gift of second which he has had from his cradle, as not to know, that truth is indispensably necessary, to support some particular characters. Besides, there are others will sell both soul and body to the father of lies, in of some particular state; and others, to ruin some character. The celebrated Mr. Manbert, of Brud great man in this way.

Free of company, are another set of men, my enemies to honest industry, who live altogether by the appear in all shapes and characters, and stick at not get money. Although these people have nothing to make to sell, (through a folly, formerly almost peculiar to the metropolis, but now diffusing itself every where, for six months in the year, a very plentiful and many, who would suffer the miserable to perished at their gates, will liberally contribute to the luxury and libertinism of the players. In the yore, the devil Proteus was, but now David Garrick is their foreman; a fast friend to our government, faithful disciple of careful Avaro.

Dis. I think you must be mistaken now, cousin; end of all theatrical entertainments, which I perceive in view, is the exposing of vice and reforming manners: Consequently, their design was originally re-

Avar. I allow, that in the darkness of pagan antiquity, the ancients had a religious design, in exhibitions of the but what of that? They had likewise a religious design, in passing their children through the fire to the devil. I allow, farther, that in the days of monkish ignorance those blinking priests made use of the stage to convey instructions; but then it ought to be observed, that the same fathers were equally pious and devout, in performing the best of men. So then, cousin, the one is as much authorised by ancient practice as the other. Indeed you consider that the stage is peopled by extravagant, thrift gentlemen, broken tradesmen and lazy mechanics who always were avowed enemies to moral integrity will appear to be a very unpromising race of reformers.

Should you follow them from the stage to their lodgings, and trace their steps through the lanes of private life, you would soon be convinced, that Sir John Fielding's

It is amazing to think, how protestant ministers can lug the Almighty into both sides of their quarrel; and how they would make the world believe that their cause is the cause of heaven, and that they have got authority to dispense the curses of the Most High. Nothing can be more pleasing, than to see men of wisdom and religion, vigorously contending for their own honor, and at the same time, making the public believe they have nothing in view but the Redeemer's glory. And I assure you, it is not very divine, even of great parts, who take time to distinguish between the glory of God and his own reputation.

Next to this, I am delighted to see men of learning and religion, bickering each other about subjects, which the greatest of all the apostles would not presume to pry into. But we have divines so expert, that they understand what never was revealed; and so zealous, that they will oblige others to have the same degree of intelligence with themselves, under pain of their implacable displeasure; and yet they are the true ministers of the meek and loving Savior. But a very few are to be met with, who have humility enough to submit to the simplicity of scripture. However, cousin, altho I love to set forth my own powerful influence, I would not willingly prevent your proceeding with your story. Mean while, I want you to be more explicit, with regard to your company of letter venders. Do you mean by them printers in general?

Mr. Avar. No, gentlemen, I do not mean, neither all the bookfellers nor printers. Printing has been to mankind one of the greatest of all temporal blessings, and will, I much fear, be the total ruin of the kingdom of darkness; as wherever the freedom of the press is suffered, it carries reformation along with it. But amongst those concerned in literary affairs, there are many villainous people who, when their trade runs low, take up with printing corrupt novels, such as the memoirs of a Woman of Pleasure; blasphemous plays, such as Sammy Foot's Mawr; schismatick harangues, like the greater part of political essays; vain discourses about things of trivial import, &c. all such, and many such there be, we rank with the false publishers, because truth and falsehood are, with them, of equal value, and their choice is fixed by what will serve a present turn. The paragon alderman is a leading man in this learned company.

He has not learned so little by the gift of second sight; which he has had from his cradle, as not to know, that more than truth is indispensably necessary, to support some particular personal characters. Besides, there are others, who will sell both soul and body to the father of lies, in defence of some particular state; and others, to ruin some public character. The celebrated Mr. Maubert, of Brussels, is a great man in this way.

Free of company, are another set of men implacable enemies to honest industry, who live altogether by their wit appear in all shapes and characters, and stick at nothing to get money. Although these people have nothing but grimace to sell, (through a folly, formerly almost peculiar to the metropolis, but now diffusing itself every where) they have, for six months in the year, a very plentiful market; and many, who would suffer the miserable to perish unrelieved at their gates, will liberally contribute to support the luxury and libertinism of the players. In the days of yore, the devil Proteus was, but now David Garrick, esq. is their foreman; a fast friend to our government, and a faithful disciple of careful Avaro.

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Avar. I allow, that in the darkness of paganism, the ancients had a religious design, in exhibitions of the stage; but what of that? They had likewise a religious design, in passing their children through the fire to the devil Moloch. I allow, farther, that in the days of monkish ignorance, those blinking priests made use of the stage to convey their instructions; but then it ought to be observed, that the same fathers were equally pious and devout, in persecuting the best of men. So then, cousin, the one is as much authorised by ancient practice as the other? Indeed, when you consider that the stage is peopled by extravagant spend thrift gentlemen, broken tradesmen, and lazy mechanics, who always were avowed enemies to moral integrity, they will appear to be a very unpromising race of reformers.

Should you follow them from the stage to their lodgings, and trace their steps through the lanes of private life, you would soon be convinced, that Sir John Fielding's runners

bid much more fair than they, for reforming the manners of the people. And you know, the said runners have never as yet been considered as the most respectable characters. Surely, it must be thought requisite in those who set up for reformers of others, that, in some tolerable degree, they should moralize themselves.

Dir. I know it cousin; and I thwarted you on purpose, to see how you could justify your claim upon the gentry of the stage: and must confess you have done it to my satisfaction. I am highly pleased with the entertainments of the theatre myself, and am greatly delighted to see gentlemen and ladies crowd to them. Gentry, who would worship God in neither church nor meetinghouse, can be devout enough to attend the theatres, in Covent Garden, and the Hay-Market. It is truly pleasing to see gentlemen and ladies, who cannot possibly find money to pay off their tradesman's bills, find plenty of cash to purchase playhouse tickets.

Inf. As we came along, cousin Discordans, you mentioned some sport you lately had with two female companions: pray, what of them?

Dir. You must know, Leonora and Matilda have been intimate from their infancy; and, as such, continued their friendship even to mature life; But when both became wives and mothers, I taught them to behave more independently than they did when they were children. Matilda, being quite fatigued with domestic concerns, so attention to which her mind is not very happily turned, resolved one day to spend an afternoon with her friend Leonora. When she went, she found her exceedingly depressed and hysterical, by no means in a talkative humor; a circumstance which frequently happens to the ladies of middle rank, ever since luxury and idleness became so prevalent amongst them.

Matilda, not being sufficiently skinned in physiognomy, to read the sentiments of the heart by the position of the features of the countenance, was led into a mistake, which proved fatal to their friendship. She discovered, or thought she discovered, an unusual and unexpected shyness run through every part of Leonora's conduct; which discovery proved a slight mortification to her own sensibility. Said she to herself, "Well, Leonora, I perceive, notwithstanding all your formal civility, that my company is not the object of your present desire. I wish I had been aware of it in time!

"Then, I assure you, my presence should not have drawn a cloud over that settled countenance of yours. But, indeed, madam, let my company be ever to disagreeable to you, yours, I assure you, is now very little more pleasant to me."

Whilst she was meditating some plausible pretext for withdrawing, the tea was unhappily brought in, precluded her removal for a little while longer. Thus constrained by necessity to stay, her glowing resentment of the imposed slight forbid her to taste a morsel of the toast, or to drink above two dishes of tea. Having finished, she pretended she must retire on some urgent business, which had just occurred to her mind; (for ladies will lie to serve a turn) and after a dry compliment or two she went off, resolved never to return.

As she went along the streets her wounded heart boiled with a thousand cogitations, how, or when, she had offended Leonora. "What have I done, or said, that should have given her umbrage? I knew of nothing: and therefore I care not for her anger. If people will be so odd in their temper, they must even come to themselves at their leisure. And so your servant Leonora."

Isid. That was a visit more innocent than many I have known for I hear nothing of slander, or detestation of absent characters, carried on in it, which very rarely happens to be neglected in female visits.

Lu. True, Sir, but the matter did not end here. Poor Matilda, being unable to bear the conceived slight, made free to call on Letitia, on her way home, that she might give a little vent to her turbulent passions. Letitia, being as destitute of innate ideas, as she is of fidelity, readily listened to the plaintive accounts; how Matilda had been served; without hesitation approved her departure, kindly fanned the flame of resentment, and at last advised her to let Leonora come to herself when she should find it convenient.

Matilda had not been long gone, before Letitia, who turned with impatience to have a little tittle-tattle, vented Leonora, and set mischief abroad with her also. She told her all the former had said of her, and happily gave it such a turn as to render it very offensive, notwithstanding she kept strictly to the letter of truth. Some people are remarkably happy in talents of this kind: By their manner of representation, they can turn things quite from their natural appearance, as I may perhaps, show you in some

future conference. Leonora could not but think herself very ill used, and resolved, weakly as she was, that she should be a slave to nobody's temper.

When Matilda and Leonora met next time, being present with mutual disgust, their compliments were dry and starched ; and each, secretly blamed the indifference of the other. By this time, I furnished each of them with a telescope, by which they might thoroughly examine each other's conduct, and so reciprocally strict is their mutual watch, that nothing can escape them. Thus from the smallest beginning, founded too in misunderstanding, I raised perpetual disgust and enmity. Absurd and ridiculous as this is, I could point you out a thousand differences, sprung from incidents equally frivolous and unimportant. Indeed, if Freedom and Submission keep at a distance, I can blow up a flame of contention the most violent, from the smallest matters imaginable. And I thank my stars, Messrs. Freedom and Submission are in no great esteem with mankind. But, wherever they come, they destroy my seeds, and effectually extinguish my flames, for they are irresistible peace makers.

Faſt. It is I, my son, who have brought those gentlemen into disrepute. I persuade people, it is beneath them to submit to their equals, how much soever they have been in the wrong. I have, ere now, persuaded one man to do all he could, to ruin the reputation of his neighbour, in order to establish his own, when he found it in a tottering condition ; and that too amongst those who take themselves to be more righteous than others.

Dis. I have great pleasure, sometimes, in making parents become the instruments of their children's ruin. Or, as some people say, to kill them with kindness. I make it my business to prejudice almost every parent, so far in favour of his children that every one considers his own, as the most witty and active ; or, to use the words of a good woman, concerning her son of two years old, the most manly of any child in the neighbourhood, even as the crow conceives her own to be fairer than all the children of the feathered people.

I shall trouble you but with one instance, out of the millions I might produce. Little master Jacky, was one of those extraordinary children, whose almost every action was out

of the common way, the wonder and admiration of his astonished parents. Jacky must not be chid, when he pinched, bit, or scratched his nurse, but must have his own pretty little humour; it was even pleasing to see his lovely fist darted into his parents' faces. So, you may be sure, the child must not be suffered to cry upon any account, but must always be indulged in whatever he wanted. Thus this extraordinary child, in whom however, none besides his parents could see any thing out of the common way, notwithstanding every viller was plagued with the history of his wonderful feats, upon which his parents dwelt with raptures. I say, Jacky found himself master of the whole family; he acted accordingly, and took his own way in every particular.

By these means his tempers gained strength, so that they became habitual, not to be broken by ordinary means.

When he got a few more years over his head, still growing in his humour, the poor parents began to see and lament the errors of their former conduct. Too late, master Jacky being now in breeches and grown a great boy, will not readily give back that dominion they were pleased to put into his hands, when but in petticoats. He thinks it very hard he should not choose for himself now he is ten, as well as when he was but three years old; rightly judging, that he was not more wise then than he is now; and if they thought him fit to be all their masters then, he is sure that by this time he is much more fit to govern.

Apprehensive now of the ruin of his son, the father exhibits exhortations, injunctions, reproofs, and threatenings, with great severity. In vain, for not being bended whilst tender and maleable, master's tempers are not now to be turned out of their native channel. As, in former times, I plied the parents, in prejudice of their darling, it was now time to ply him also in his turn. I furnished him a pair of glasses, and directed him in the use of them; and now the youth began to reason upon his father's conduct.

"What a change is this come to my father? Once he was something like good natured, but now he is the most self-willed and rigorous man in the world. Surely no reasonable person would impose such laws upon his children, as he does on me; laws, such as nobody of any spirit would submit to. I was formerly his pretty lad, his good boy, and every thing I did was right. Times are strangely changed;

for now I can do nothing to please him. I could have had what I would, and gone where I pleased ; but now, I am perplexed with warm exhortations, which I hear unreasonably frequent ; and can go no where, without his leave, as if I had not more sense now than when I was little. His reproofs are too harsh ; I hear of nothing but my stubbornness and wickedness ; of his and my mother's sorrow ; and of breaking their hearts, on my account. I should break none of their hearts I assure them, if they would let me alone.

" Cannot my father and mother grieve for themselves, and not tease me about their trouble ? I am no worse than my neighbors ; tho' by their account, I might be the wickedest wretch that ever lived. It is not enough that I must go to church on holidays, but we must have lectures on divinity at home ; and for me, I am roundly told, that if I go on as I do, I must certainly perish. Yes, I must even be damned and go to hell. Old people are surely very conceited ; I will warrant me they think they are so very good, they are sure to go to heaven. It is a brave thing to have a good opinion of one's self, which surely must be their case, or they would never plague me thus with their repeated lectures. Well, for my own part, I am not so vain, and yet I think I am in no greater danger than they are. When they were young, I dare say, they loved pleasure as well as me ; but now they get old and cannot relish it themselves, they would assuredly restrain me from it. Reasonable parents ought not to form their commands upon what they now are but what they were when of my age. But I am determined to submit to no such government. I will even take my pleasure whilst I can have it and let them grieve on if they choose."

Thus, gentlemen, I persuade many to lay up future afflictions for themselves, in the early ruin of their children, by over indulgence. I say early ruin ; for, if little master is not taught to submit to government whilst in petticoats, it is much if he ever learns submission after he is in breeches. He who always had his own way when but an infant, will take it very ill to be restrained when he raises towards manhood.* Yet some, yea many parents, will let their children do as they please, whilst but little, and increase in their strictness as they advance in years, so that they become mutual afflictions to each other. In manhood you know

* *Vide Locke on Education.*

children should be used by their parents as friends and confidants instead of being kept at an awful distance. Yet those very parents, who have laid the foundation of their son's ruin, by early indulgence in his infancy, very often complete it by unseasonable strictness over him, when he is verging towards man's estate. You know parents should always act, so as that their company shall never be burdensome to their children. But I shall become moralist if I go on thus.

Imp. Many such youths as master Jacky fall into my hands. If once they can, by any means, be brought to despise reproof, I reckon myself quite sure of them; and when they come, I commonly employ them in my deepest mines.

Infid. It is always a hopeful sign, when the heart is hardened against reproof. If a young one can be brought to despise the commands, reproofs and advice of his parents, he bids fair for being one of the devil's companions for ever; and, indeed, nothing but the grace of God can prevent it. It is very agreeable to us to see how happily successful our influences are over mankind, especially in Britain. There, many parents bring up their children, just as if they designed them purposely for the devil. I have great hopes of the next generation, gentlemen.

Dis. I make myself very merry with the ladies, in another way, which also turns eventually to everlasting separation. I join a little knot of them together so closely for a time, that they cannot be separated, nor bear to be asunder for a day together. I prejudice them so strongly for a while in each other's favour, that they shew a manifest slight to those who are not happy enough to be admitted into their society. Family necessity, and every domestick duty, must give place to their firm attachment to one another. When they get together for a little chit-chat, they are as happy as the birds in May; not only examine every absent character, within the circle of their acquaintance, and report to each other all the evil they know of their own sex; but each dwells feverally upon the excellencies or failings of her husband; who is, at one time, the best of men, at another time the worst, just as her ladyship happens to be in a good or bad humour with him. Thus they go on, until every one is fully acquainted with the family affairs of the rest, and thus they bring themselves into the power of one another. This is the zenith of that happiness to which I aim

to bring them ; for even the devil will give present happiness, in order to introduce future pain and sorrow : And I assure you I am too much akin to my worthy grandfather, to suffer that felicity to go long uninterrupted.

First, I saw a spirit of jealousy amongst them ; says Chloe, " Delia seems more attached to Philis than to myself or Lucia ; Portia is never happy but when her and Arabella are together." And so, round the whole club, the spirit of jealousy happily operates, and gathers strength by every day's duration.

It is not to be thought that a whole society, who can cordially join in picking holes, according to the old proverb, in their neighbour's clothes, can long refrain from doing as much for one another. Now they begin to meet, two and two, according to their various attachments, and those two who happen to meet together regale themselves with a very pleasant conversation, about the faults and weaknesses of those who are absent, and thus round the whole society, they serve one another. By and by it is whispered what Chloe said at such a place about Philis ; what Lucia said of Arabella, &c. until I blow them all up in a pleasing flame of resentment ; and every one says the worst she knows of her neighbour, which commonly is a great deal. Out come personal faults along with family affairs, and an hundred etceteras, and those very ladies sit down, just as the devil would have them, in implacable hatred to each other.

Infid. I pray, what do you smile at, Avaro ?

Avar. I was thinking on an encounter I had with the devil Lunatio, whom I accidentally met last night, with his hair standing upright, and his eyes flaming with madness.

Fust. And pray where had that madbrained devil been ? What account could he give of himself ?

Avar. He was quite snappish with me, and run on in his discourse, as if he had been very angry. There, said he, is my father Infidelis, there is uncle Fostofus, they reign uncontrolled over the greatest part of mankind ; they are caressed, even adored, by the most respectable characters in both church and state. You yourself, groveling as you are, reign an absolute monarch in the will and affections of many eminent personages ; but I am hackneyed by the basest, and when I have done, am denied the honour of my labors, and people are taught to believe that I reign only

over the bedlams, and other mad-houses of the world. Whereas I could make it appear to all the infernal divan, that there are people who go about at large, and are deemed in their perfect senses, more mad than any in bedlam.

Well then, said I, brother friend, stop and give me a fuller account of your proceedings, and I assure you I shall give you all due acknowledgment.

Lun. I have, replied he abruptly, a great deal of business among statesmen, to drive people to their levees, which they dearly love to have crowded, and which never could be without my assistance. For who would attend the levee of my lord Superbo, or of his grace the duke of Parkland, unless he first turned fool? Would any man feed on the promise of a courtier, if he were not mad? The dinner of the camelion is as weighty as the promise of the greatest statesman, were it even confirmed by a smile of the countenance and a grasp of the hand; for it all means no more than "I am glad to see you thicken my levee." There is never a levee day but I am obliged to bettir myself to drive the fools together.

If the premier, or the head man of any department finds himself on the decline, and that he shall, without some good assistance, be obliged to resign; *i. e.* be turned out of his place; I am beseeched to procure some verbose, intrepid scribbler, to cry up his abilities and proceedings, as much superior to those of all his predecessors, for time immemorial. But a man must first be reduced to a state of lunacy, before he will venture on a work so difficult, and which is likely to be but very ill rewarded. In the first place, he is likely to have truth and fact to overturn, before the end can be obtained; and these, you know, are stubborn and obstinate. In the second place, if he is happy enough to succeed, and sets down his patron firmly in his chair again, he is soon made to understand that his service has done him little or no good; he is thanked for his good intention; but is given to know, that things would have been just as they are, if no defence at all had been made. If his patron is turned out, the scribbler is blamed for having omitted something which might have been of service, instead of being rewarded for what he has done. So that at all events, he must come off looser; and therefore ~~not~~ but a madman will venture on the undertaking.

The lawyers also, would, but for my influences; be obliged to drive teams or follow plows; for who but madmen would ever find them employment? But in consequence of their firm attachment to our government, I persuade some to expose themselves by slowness of payment of their just debts, to the fangs of the lawyers; others, to quarrel about trifles, and refer the matters to them for decision. Sometimes I advise a father to leave his daughter under the guardianship of an attorney, or an uncle to leave his estate to his minor nephew, under the care and inspection of a counselor; either of which is likely to be a lucrative job to the gentleman of the law. You know very well continued he, that none but mad men will ever refer their differences to the decision of those gentlemen, whilst there are three honest men to be met with in the nation; nor will any man, in his right mind, ever leave an attorney executor to his will.

There are abundance of people, who live above their revenues, and others still who have abundance, but dare not make use of it, dare scarcely allow themselves the common necessities of life, for fear of future poverty. I have known a lady of sixty, possessed of two or three thousand pounds per annum, actually afraid of dying for want. Those gentry are all under my dominion. Besides, a very great share of my influence rests on many others, who are grievously oppressed with troubles which never happen. Some are remarkably ingenious, as to apprehend difficulties for themselves and offspring, for a great many years to come, as if the evil of the day were not sufficient of itself.

Stop, Lunatic, said I, there you touch me sensibly. I will not thus give up my careful subjects. True, replied he, but you and I may play into one another's hands. And, although I allow them to be yours, it is easy to see abundance of madness in their disposition and conduct. What wisdom, I pray you, is there in any man's burdening himself today, with what may or may not happen a twelve month hence? Let's still, in pretending to foresee what may happen in future; seeing all future events are locked up in counsel of the eternal mind.

There are people of property, who sink their rents, fall their timber, mortgage their estates, in giving grand entertainments to hungry visitants and hangers-on, after the example of Timon of Athens, in order to be thought gener-

ous and great. Not once considering, that the nearest way to esteem is still to preserve the golden cord in the hands of the owner. Let all be once spent, the insatiable hangerson who crowd the plenteous table, will drop off like leaves in autumn; and if the wretch retains the loving regard of Argus his dog, he must expect no more. Away with the fool to Bedlam! He ought to go no longer without shackles.

Parents there are, so doatingly fond of their children, that they strip themselves of their possessions, in order to make them respectable in the world, long enough before their own lives are at a period; leaving their future support to the good nature and mercy of the dear boy or girl, who, it is thought, are so well disposed, as to be incapable of ingratitude to those who gave them being. But, let the dear boy or girl, once get the parents' estate into their power, and they will give them occasion enough to lament their folly, when every shilling received, shall come with a very intelligible frown. The language of which, to the parent, is, "I wish you were once in your grave." Such parents ought to be provided for at the public expence, and kept in some place of confinement, like other lunatics.

Other parents, to avoid falling into error, which they foresee may be productive of great personal inconvenience, with an equal degree of madness flee into the opposite extreme. They can find in their hearts to part with nothing whilst they live; they will find some plausible pretext or other, for which they will retain the sole possession of their goods and chattels; rather than give a suitable measure of parental assistance, will suffer the young people to begin the world, under all possible disadvantages. Send such parents to Newgate, I say; for they are worse than mad!

You do me injustice again, Avro, in claiming the sole power to yourself, over parents, who will oppress their servants, over-reach their neighbors, grind the faces of the poor, and sell their souls to the devil, in order to procure fortunes for their children. This is so far from answering the end proposed, in gaining the love and esteem of the young people, that it has quite a contrary tendency. The greater the estate, the more impatient will the heir apparent be, to be put into quiet possession for himself. The more there is depending upon the death of a parent, the more eager will children be to have him out of the way. So

ever have some been, that they have been obliged to use violence, in order to get the cumbersome old man out of the world. Deliver them up to me, Avaro; for they are all the children of madness. And yet Lunatio is deemed a foolish devil, and a son of idleness.

You are very prone, to ascribe to chance or accident, and other such chimerical gentry, works, the honor of which is due only to myself. Aye, you are apt to conclude that there is even no madness in religion. Pride and covetousness may prevail ever so; but you never think of madness. What less than madness is it to worship a wooden Saviour, or a Jesus Christ of man's making? To adore a god, that has been baked in an oven; or to pretend to eat the deity? I could open such a field before you, as would make you wonder at the boundings of religious madness.

Go with me to the chambers of the sick, and see the works of madness there performed. That lady having over eaten herself at dinner, finding her stomach uneasy, took a glass of brandy to help digestion, after that another, &c. until she is now very ill upon it. The physician is sent for, & after feeling her pulse, asks her a pertinent question or two, as, do you feel an uneasiness at your stomach, madam? Does your head ache madam? Have you a thirst upon you madam? You were taken ill after dinner, were you madam? He prescribes a gentle purgative draught or two, to assist nature to throw off her load, after having thus learned the cause of her disorder. Now there is an instance of a three-fold madness for you. In the first place, although the food was rich and delicious, it was madness to eat, after nature said it was enough. Secondly, it was madness to pour such a quantity of strong liquor, into a stomach already glutted. And thirdly it was madness to send for a physician, seeing she would be well enough by to-morrow noon, by which time nature unassisted, might have struggled from beneath its burthen. Shall I never have due honour paid to my operations?

This other woman before you, is indeed in a dangerous fever; but she will have no assistance. It is only a deep cold she has caught, and she hopes to get better in a day or two, with care and keeping warm. By and by, when the symptoms of death are actually upon her, the physician must be sent for in all haste. And when the fever alone is more than nature can sustain, she must have the addition-

al torment of swallowing medicines, even without a possibility of their being of the least service. Is there no madness in this case? Is it not madness to trifle with a disease in its beginning, the only time perhaps, in which medicine can afford relief? Is it not equally madness to torment the sick, and throw money away upon the doctor, when the disease is evidently beyond a remedy? And yet you would exclude me from having any share in the government of mankind.

No, Lunatic, returned I, we do not exclude you. We should even be glad to have a full account of your operations in some of our friendly meetings.

Lun. I could give you such an account as would surprise you all, might the honours due to my operations be properly acknowledged. But I cannot stay now, having urgent business in the west end of a certain metropolis.

Pray, cousin, may a brother fiend be acquainted with it said I. He replied you know, that almost one half of the nation is in a starving condition, and are, as it were, on the tip-toe of rebellion. Yet, in a very great straight how to act. They think it hard to famish amidst plenty; to die of hunger whilst the barns are full of corn, and the pastures are well peopled with cattle; whilst their governors can afford to spend thousands at a horse-race, or in an evening's play. On the other hand, they think it hard to be shot at, by those who are murderers by profession; to be hung at Tyburn for seeking to procure bread for their families.

In this dilemma, the poor wretches are raising their voices to government, beseeching their law-givers to spare much time from their own pleasure and amusement as take their wretched case into serious consideration, that they may not die by artificial famine. What I aim at is, persuade those in power to treat their complaints with neglect, and themselves, as clamorous, uneasy, and turbulent people. Instead of redressing their grievances, to threaten with the strict execution of the laws against rioters. If I am happy enough to gain this point, as I think I shall, we shall soon see the spirit of madness raving all over the nation, and even the wise will become fools.

Oppression you know, will make even a wise man mad. Therefore, when their oppressions can no longer be born there will go forth a spirit of insurrection among the pe-

ad that shall be followed by a spirit of murder, unless the riots are sufficiently quelled, and the leading im-
 ts punished by death or transportation. Then will
 a spirit of emigration, and every one, almost, will
 himself to have been transported at the expense of gov-
 ent. At this very time, there are not less than five
 ed thousand families, who are kept in their native
 try, by nothing but the want of means to get cleverly
 of it. Neighbouring nations will give all possible en-
 ragement to the poor to settle with them; every op-
 tunity will be taken to cross the Atlantic, until the na-
 on referred to, shall become almost if not quite depopula-
 ed.

Now the madness of the scheme lies here. The true
 riches of a nation are its inhabitants, and the grandeur of
 he great depends wholly on the numbers of those in infe-
 rior stations. In proportion, therefore, to the oppressions
 of the poor, will the nation decrease in its strength. Every
 migration from the mother country, will either increase
 the number of colonists, or strengthen the hands of natural
 enemies; of course, the neglect of the present complaints,
 will eventually be the entire ruin of the great man them-
 selves, and the translation of the empire to another, and
 very distant seat. Yet, after all, perhaps it will be alledged
 that Lunatio hath no influence. But I shall raise myself an
 immortal name, upon my own foundation. I deign no
 more converse with a groveling spirit. Adieu.

Infid. This same Lunatio is a spirit active enough, and
 we give him due respect; but he is, like all his disciples,
 fixed in his own views, and there is no giving him proper
 ideas of things. I should be glad, Fastosus, to hear more
 fully what you were saying last night concerning the sad-
 ducees. It might be informing to these young devils.

Fast. You know, Sir, they were a set of devils, among the
 Jews, who like the modern deists, did not believe, that there
 are any angels, good or bad, or shall be any resurrection
 from the dead. I did not only persuade the scribes, phar-
 isees and doctors of the law, to lay aside judgment, mercy
 and the love of God, in order to establish their own tradi-
 tions; but wrought upon the sadducees to prefer their own
 reasoning to the plainest declarations of the word of reve-
 lation. I assured them, that the well informed author of
 the book of Job, was under a delusion, when said he, by the

Holy Ghost, "I know that my Redeemer liveth, and that I shall stand with him at the latter day upon the earth; and altho after my skin, worms destroy this body, yet in the flesh I shall see God." I persuaded them also, that the prophet Isaiah was under the like mistake, when he foretold, that death shall be swallowed up in victory; as also Daniel, who asserted, "that many, who then slept in the dust, shall awake, some to everlasting life, and some to everlasting dishonor." These, together with the testimonies of all the prophets, I persuaded them to reject, merely because they could not comprehend them, nor account for it how the dead should rise. This, you know, is the very reason why modern deists are pleased, under the same influence, to deny the whole system of revealed truth.

Dis. I have often feasted my mind on the pleasing prospect of that amazement and surprise, which shall overtake those infidels, when the avenues of immortality shall open before them; and the terrors of an incarnate, a despised God and Savior, shall overwhelm them in the floods of horrid despair. Their pretended virtue, their philosophic fortitude, their boasted reason, will fail them, when they see; to their everlasting confusion, that he who despiseth the Son, despiseth also the Father who sent him.

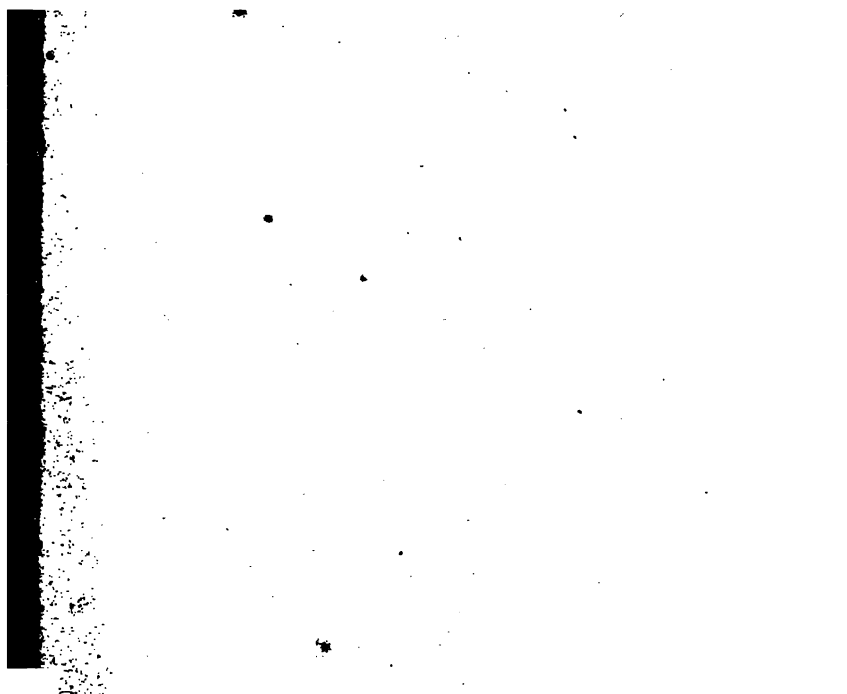
Fast. The deist is my faithful, deluded disciple. Where ever you meet with a man of deistical principles, you will easily discern my image at large on his forehead, and my mark on his right hand. Nothing but pride can induce a man to prefer his own reason to the dictates of sacred revelation.

Fastosus here stopped, and seeming in a terrible agitation, thus addressed his brethren: Let us flee, my friends! Let us flee! For yonder comes Michael, the arch-angel, and with him a numerous train, with whom we are not able to contend. They instantly took wing, shot thro the yielding air, and I saw them no more. Nor am I certain if I shall ever have an opportunity of listening to their friendly conferences again, but if I should, as is not impossible, the public may expect to hear what passes among them, so far as may come to the knowledge of a sincere friend to mankind.

THE LISTENER.

FINIS.









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